

A
COMFORTABLE
TREATISE,
For the relief of such as are affi-
cted in Conscience.

Revised the sixth time, corrected,
interlaced, and enlarged in
many places.

With an Addition of sundrie
Testimonies of holy Scriptures ;
whereunto the Afflicted may
refort, as to a shadow,
in the scalding heat
of Temptation.

By R. LINAKER.

Link. 6. 31.

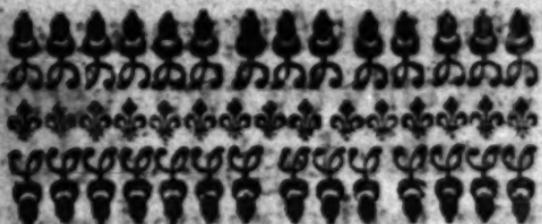
Blessed are you that weep now : for
you shall laugh.

The sixth Edition corrected and amended

LONDON,

Printed by John Haviland, for James
Toler, and are to be sold at the signe of
the Marigold in Paules Church-
yard, 1634.





The Author to the Christian Reader.



I've times al-
readie, this
small Mite
of comforts
hath beeene printed for
the benefit of troubled
Consciencies: and albeit
most slenderly perfor-
med, in comparison of
divers rich & compleat
Treatises, which have
A 2 been

been published concerning that Argument, especially by two verie worthie Lights of this age, godly learned men of our owne Countrie, Master *Greenham*, and Master *Perkins*: yet, being informed by good intelligence, that my little Gleane of Consolations is in some request with divers poore soules, who have alreadie received some measure of pacification thereby: And because I have beeene sundry times importuned by the Stationer to review the

the same, I have once
againe exanined what
I have formerly writ-
ten ; and here and there
corrected, interlaced
and added such things
as I have deemed to be
further needfull in that
behalf. I confess I
have had time and lea-
sure enough for these
two yeeres and halfe
(for so long I have been
deprived of my main-
tenance and Ministerie,
after thirtie yeeres prea-
ching) to have com-
piled some large and pro-
fitable Volume, if grace
and ability had concur-
red

red. But what can a
poore aged and crazed
man (without house or
home) performe wor-
thy the reading, or loo-
king on ? The truth is,
as I never judged my
selfe to be furnished
with any competent
sufficiencie for the great
worke of the holy Mi-
nisterie : so now by rea-
son of yeeres, many
troubles and infirmi-
ties which have deepe-
ly seized both upon my
body and minde, I am
altogether unfit for
employment that way,
except it were very
plainely

planely to Catechize
the grounds of Christi-
an Religion, to such as
are ignorant thereof. So
that I could wish some
Almes-house, or other
place might entertaine
mee in my declining
age, to yeeld mee some
small maintenance, that
I may not be an eye-
sore, offence, or
burden to
any.

• 204



To the Mourners
in ZION,
*A wel-willer to their
peace, and Fellow-
feeler of their
burdens.*

AL though this
iron flinty age
standeth more
in need of an Hammer to
break, than of Oyle to
supple broken hearts (so
cold and carelesse we are
in the least things :) yet
because there is always

15 in

To the Mourners

in Gods Household as well
some wounded Travailer
to bee bound up and cu-
red, as some carnall
SAVL to bee humbled:
therefore the Lord, who
is rich in mercy and full
of wisedome, hath pow-
red forth his Spirit on
his servants to teach us
to repent, & assure us of
mercy. IOHN the Bab-
tist calleth for repen-
tance and amendment of
life: and Christ our Sa-
viour promiseth remis-
sion of sinnes, and accep-
tance of our least indea-
vours, as a most pleasing
sacrifice. The Lord hath

sent

in ZION.

sent forth to some BO-
NE RIGES, The sons of
Thunder, to shake the
proud and exalced heart
of man, and to make it to
tremble ; and to other-
some, his beloved B A R-
NABAS, the Sonne of
most effectuall consola-
tion, to pacifie the trem-
bling and bumbled spi-
rit, whom hee onely re-
spected. E SAIES trum-
pet teyleth Israel of his
sinne, and the sweet voice
of the servants of G O D,
the still noyse of the crue
AARONS bells, affu-
reth him of pardoun. This
Treatise therefore can-

not

To the Mourners

not come unseasonably
or un-welcome into the
Lords Family, where
some pant for breath and
swoone away, through
the inward pricking of
godly sorrow, and ago-
nies of temptation; while
others rest in more peace:
as LYDIA, whose heart
being opened, shee atten-
ded to the Word. Blessed
bee the Lord our God,
who hath given us the
appetite of spirituall hun-
ger, that is, of holy de-
sires, and hath made our
soules to thirst for grace,
as the parched Land in
drought deirth the
raine.

in Z. I O N.

rain of refreshment. And blessed bee his Name for ever, which measureth out to the Land of his Inheritance, the dew of Righteousnesse, even his poore Congregation. This handfull of spiritual comforts is gathered out of Gods Garden, for the Mourners in Zion, who are layd on the racke of Gods heavie displeasure through their sinne and his Justice, plunged after a sort in the gulfe of despoyre, tortured with the fearefulnesse of a trembling Conscience, moun- ded in spirit (which is the
dec-

To the Mourners

deepest wound and most
sensible) rent in sunder
with daily feares & con-
flicts, and imprisoned for
a time in the uncomfor-
table chaines of fearefull
expectation. And yet all
this is for their good, e-
ven to make the sick seek
the Physician, the bro-
ken a Balme of Gilead,
the fearefull a shelter, the
flyer a refuge, and the
breathles spirit a blessed
rest. To such is opened the
Fountaine of DAVID,
and to such doe belong
the waters that flow from
under the threshold of
the Temple. Whilesach re-
fresheth

freshest Ierusalem: and
all the Rivers of Damas-
cus, as Abnah. & Phar-
phar, are not like the wa-
ters of Israel. Come
downe therefore and
bathe thy soule in this
Jordan, that thou mayest
be cleane, and depart joy-
full, as N A M A N did
after seaven times wash-
ing. CHERITH dryed up
while ELIAH dranke of
it: but this faithfull ser-
vant of the spirituall I-
SAAK, hath digged out,
and opened a well of li-
ving waeter, which
drought canot diminish,
nor Philistims stop up, or
take

To the Mouruers

take away from thee I
may therefore well call
this Treatise the Anatomy of the contrite and
broken heart, or Physick
for a sick soule. where
the sad shall find comfort,
the sufferers patience, the
afflicted deliverance, the
silly erue wisdome, and
the languishing spirit a
staffe of Israel to leane
upon. And marvell not,
that heaviness is in the
night to them whose joy
the morning shall bring
forth. If teares shall be
wiped away, then teares
must be for a season: and
if the laden wch sinne be
called

in ZION.

salled to rest, then conscience of sinne is the way to quietnesse. Reade this Booke therefore with Prayer for a blessing, and thankes for the benefit.

And after that by reading and applying it to thy selfe. and faire, thou hast found thy hearts desire; then let thy soule
bless him whose compassion, and Christian ende-
avour offereth to thy heart these Flagons and Apples
of holy Consolacions. And pray thou with me
for Ierusalem's peace, and
for her Childrens prosp-
ritie,

To the Mounders

ritie, and pray to the Ma-
ster of the Husbandrie,
the Lord of the Harvest,
the Planter of the Vines,
to visit the blessed plants
and fragrant herbs of his
Eden, with the dew of
Grace and Sunne of righ-
teousnesse; That the dead
stocke may be rayfed, and
the woelesse branches
may live, and become
fruitfull.

Blesse the plant of thy
right hand, O Dresser
of the Vines: pull up by
the rootes whatsoever is
not shinc: and graunt
peace in Zion, and a-
bundant prosperitie to
all

in Zion.

all thine Israell which
dwell in the Land of
thy Canaan,
Amen

Thine in the best
bound, even in
the love of
Christ,

T. D.

the Chrysanthemum
is a Chrysanthemum
and Chrysanthemum

the Chrysanthemum
is a Chrysanthemum
and Chrysanthemum

as

In the Additi-
on of comfortable
Texts of Scripture,
these be the princi-
pall heads.

I.

THe profit which ac-
crueth to the godly,
by the exercise of afflic-
tions.

I I. That afflictions to
the godly are of absolute
necessitie.

I II. God most graci-
ously protecteth and deli-
vereth his Darlings out of
all afflictions.

I III I. The Lord will
readily receive, and com-
fortably answer the Peti-
tions

tions tendered by the affli-
ted.

V. God will happily
perfect the worke of grace
begunne in his Children,
by afflictions.

VI. He will freely par-
don all sin which is frank-
ly confessed.

VII. The Lord hath
sanctified the ministerie of
the Word, to cure all the
Maladies of a troubled
minde.

A short view
of those things which
be handled in the Treatise
following, wherein
these two things be
contained.

First, an Exhortation, to
comfort such as are trou-
bled in mind, from the man-
ner of their affliction.

Secondly, there be seven
several Objections of such as
are afflicted in conscience,
with their several Answers.

The Summe of everie
Objection.

The first Objection is
concerning the assurance
of Gods favour, whereof the
afflicted

afflicted Conscience very
much doubteth.

The second confesseth
Christ Iesu to bee a perfect
Saviour but the troubled
minde cannot thin beleue
that he is my Saviour.

The third complaineth of
weaknesse of Faith.

The fourth of dulnesse in
Prayer.

The fift, that the soule di-
stressed cannot leave sinne.

The fixt lamenteth hard
nesse of heart, and little pro-
fiting by the Word of God
preached.

The seventh and last,
cries out against evill
thoughts which arise in the
minde, O that all
men were as younes, I
and forader, were the
best.

1000 1000 1000 1000



A Comfortable
Treatise for the re-
lief of such as are
afflicted in Con-
science

1000 1000 1000 1000

IT is not long
since I promi-
sed you some
small remem-
brance of my heart's de-
sire to afford you some
comfort, concerning the
inward affliction of your
minds, if the Lord should
any way enable me there-
unto. I have now there-
fore

B

fore (according to the
measure of grace received)
performed that my pro-
mise, as you shall under-
stand by reading these
leaves following. Where-
by if you shall reap so
much comfort as from
the depth of my heart I
intreat the Lord you may,
I shall account my self
for ever most nearely
bound by all manner of
duty, and thankfulness
unto his blessed Maiesse.
Howsoever it fall out,
you shall receive & keepe
this ~~present~~ treatise by you
as an undoubted Record
of my good meaning to-
ward you, and some o-
thers, of whose particular
estate I have some certain
know

small

knowledge, & for whom I pray most heartily, as I do for you.

I confess, your affliction is neither common nor easy to be born. And because it is not outward but inward; not of the body but of the mind. For as Salomon saith, *A sorrowfull mind dryeth the bones.*

Proverbs 17. 22. Again, *A man will sustain his infirmity, but a wounded spirit who can bear?* Prover. 18. 14. His meaning is, that no outward grief or illcommodity whatsoever, but may be endured and borne with great patience and constancy: but if the conscience be wounded, and striken with that

Inward afflictions are neither common nor easy.

thorough-feeling of Gods
wrath for sinnes, or any o-
ther great cause, there is
neither man nor woman,
which is able to endure
and bear it out long,
without great and gra-
tious assistance from God.

For this cause **David**
the Prophet, who with
great courage and wise-
dom endured the violent
oppositions of all his pro-
fessed enemies, being very
many, mighty and mali-
cious, as appeareth in the
second, third, fourth and
fift Psalm: yet when this
valiant Champion and
challenger was set-upon by
God, when his wrath had
clasped fast hold of his
guilty sinfull conscience

in the agony of his Spirit
being tortured with hel-
lish torment, he cries out
most passionately: *Lord
rebuke me not in thine an-
ger, neither chastise me, in
thy wrath: have mercy up-
on me, for I am weak: and
beaf me, for my bones are
vexed: my soul also is sore
troubled; but Lord how long
wilt thou delay?*

Ps.6.1,2,3.

The mind of man is the
fountain of consolation,
which ministereth comfort
unto him in all other trou-
bles: If that become com-
fortless, what shall com-
fort it? If it be void of
help, who shall help it?
If the eye which is the
light of the body be dark-
ness, how great is that

M. Green-
ham.

B 3 dark.

darkness? If the salt which favourerth all things be unsavourie, for what is it good? If the mind which sustaineth all troubles, be troubled, how intolerable is that trouble?

Tob, a holy man of God, commended unto us by the holy Ghost for a mirror of patience, when the *Sabeans* violently took away his Cattell, when the fire from heaven burnt up his sheep, and servants, when the *Caldians* drove away his Camels, when a violent Tempest blew down the house, and killed all his Children, as it were with one stroke; yet with great patience he bare all these heavy crof.

fcs

ses and losses, as is declared by his own speeches which he uttered for a worthy *Memorandum* to all posterity, saying; *Naked came I out of my mother's womb,* and naked shall I return, &c. But when at the strange conference of his uncomfortable friends his mind began to be ~~be~~ ^{against} (which was not so in all his outward formals,) when his conscience began to be troubled, when he saw the Lord fasten in his sharp arrows, and to set him as a But to shoot at, when he thought the Lord made him possess the frailties of his youth; this glorious pattern

Job. 1. 31.

could not bear his griefs,
but was so heaie, that he
may commend the Image
of a wounded spirit to all
that come after him to the
end of the world.

What a grievous thing
it is to sustaine a wounded
conscience, may appear
by comparing it
with other evils which
fall into the nature of
man.

There is no sickness or
disease but Physicks pro-
vides a remedie for it :
there is no sore but Chi-
rurgery will afford it a
salve : friendship hel-
peth poverty : there is im-
prisonment, but there is
hope of liberty : suit and
favour recover a man from

from banishment : authority and time weare away reproach : but what Physicks cureth ? what Chirurgerie salveth ? what riches ransometh ? what countenance beareth out ? what authoritie asswageth ? or what favour relieveth a troubled conscience ? Experience sheweth plainly that a troubled mind impaireth health, dryeth up the blood, wasteth the marrow, pineth away the flesh, consumeth the bones, it makes all pleasures painfull, and shortneth this life : no wisdom can counsell it, no counsell can advise it, no advise can asswage it, no asswagement can cure it.

B's it

it, no eloquence can persuade it, no power can overcome it, no sceptre will affray it, no enchantment can charm it.

That this is so, you can speak from your own experience: yet for your comfort, remember that you are not alone; the due consideration whereof may not a little cheer up your heart. For you read of some in the Scriptures, some you hear of, and some you know your selfe, who groan under the same burden, whose consciences are set very hard upon the racke, and whose poor souls are in little-case, as well as yours.

This

This is one principall pointe, which I would have you think upon continually: but then especially, when Satan would bear you downe, that you are alone in this kind of affliction, and that no body is so troubled as you are. For this purpose you may remember that sweet sentence of the holy Apostle wherein hee doth you so understand, that the same afflictions which you endure, are also accomplished and suffered of your other brethren which are abroad in the world: as if hee should say, Let not such a thought as this oversway you, that you should think you have no fel-
lows.

A principall com-
fort for
the trou-
bled mind
which
would bee
often and
thorowly
thought
on.

would have

1 Pet.5.9.

c

The best
affected
are your
partners.

Another
chief
comfort
against
Satan's
temptati-
on.

lowes. For there be a
number of Gods dearest
Children, who are as
much and as often trou-
bled with the same, the
like, or as great griefe of
the mind as you. For as
there is no man so wise, so
strong, or so rich, but there
be many as wise, as strong,
and as wealthy: so there
is none so greatly grieved
in body or mind, but
there be many who are as
deep in the same griefe as
they be.

Again, if your wily e-
nemy shall by this kind
of temptation assay to
wound your weake Con-
science, that you belong
not to God, because the
correction is so sharpe,
and

and the Rod wherewith you are beaten so smarting, you may boldly step to him, wring his Weapon out of his hand, and therewith thrust him thow : for the manner of your chastizement doth prove verie strongly to the comfort of your conscience, that you are highly in Gods favour : and why ? because you are not only partaker of that correction wherof all the Sonnes and Daughters of God are partakers (for so many as are without correction are Bastards and not Children) but of that kind of chastizement, which onely is proper to those, who above many others have

Heb.12.8.

have been in greatest favour with God.

David was greatly loved of God, and grievously afflicted

Psal 25.7.
11.18.32.
1,2,3,4,5
40.12.41,
477.2,3.
4,7,8,9
85. 4,4,6.
7.8.6,7,
9,10,11,
12, 13, 14,
15,16,102.
1,2,3,4,5,
6,7,8,9,
10,11,12,
130.1,2,3.
143.3,3,6
7,8.

For Example, David was a man (as you have learned from the Scriptures) according to God's own heart, that is, such a one as the Lord set great store by: he notwithstanding was thoroughly scourged with this three strung Whip, as you may read at large, not in one, but in many Psalms, by name the sixt Psalm the twentynow, a great part of the two and twentieth, the eight and thirtieth the whole Psalm, the one and fiftieth, and many more. Which that you may more readily finde, I have gathered together, and placed

placed them in the Margin, for you to turn to, and read when you think good: where you shall understand that his estate was all one with yours.

Again, you may remember, that Paul the Apostle was a chosen vessel, whom God had separated from his masters Wombs: and therewithall you cannot be ignorant, how sharply hee was handled, when the messenger of Satan was sent to box and buffet him very sore, and that for a long season: so that although hee prayed often and earnestly; yet could hee not be delivered. This onely hee received as an answer from the

Paul achr.
sen vessell
sharply
handled.
Ad. 9.15.
Gal. 1.15.

2 Cor. 12.
7, 8, 9.

Pass not
by this ex-
ample
without
some good
Meditatio-

the Lord, that his grace
should be sufficient to un-
derprop and stay him in his
greatest temptation, for my
power (saith he) is made
perfect through weakness. In
this resolution he rested
himself as well contented
and comforted, until such
time as the Lord should
grant him full release. This
is cleared by his owne
words, as they immediat-
ly follow in the tenth
verse, Therefore I take
pleasure in infirmities, in
reproches, in necessities, in
anguish for Christ's sake:
for when I am weake, then
am I strong: These are
choise Examples of choise
persons, and not many
such to bee found in the
whole

whole body of the Scripture : that you may consider how great a privilege of favour God hath vouchsafed you, to make you equally with his dearest children, and that in such afflictions, as for their suffering of them, they are above many thousands most renowned. But why stand I upon these Examples : when as Jesus Christ himself (being the Son, and Heir, in whom only the Father is most highly pleased) was not only in measure and mercie thus chastized as you are, but as we say commonly, beaten without mercie ? yea, he was turned and beaten, so as through the exceeding

Trouble
of mind
a great
privilege
of Gods
favour,

Mat. 3.17
The Son
of God
most trou-
bled.

Luk 22.44

Your affi-
ction is
but a sea-
biting to
that which
your Savi-
our hath
suffered
for your
sake, that
you might
have ease.

Made to

Matib, 27.
46.

ding great anguish of his
soul, how sweat such a
sweat in the Garden, as
never man sweat the like,
that is, drops like drops of
blood, trickling down
to the ground. Yea, fur-
ther: being brought and
hanged upon the Cross
(beside all the villany offe-
red and done to him by
the malicious cruel Jews)
his owne Father handled
him so extremely, not like
a Father, but as a most just
Judge, that he could not
any longer bite in his
griefe, but in great bitter-
nesse, breakes out into
these words, favouring of
deep^t despair, *My God,*
*my God, why hast thou far-
saken me?* these words, I
say

say, favour strongly of despair, because he cryes out that God had forsaken him: yet was he far from despair, because in the greatest conflict with Hell and Satan, his whole trust was in God; and therefore with most assured confidence, not once, but again, he doubleth his speech, saying, *My God, my God, Thus you have not only many of the faithful, but the Sons of God (clad in your nature) more than a pattern with you in your sufferings: which I have allegaged to this end that you may know that as all things work for the best to those that love God, even to them that*

Rom. 8.28.

The sharpest afflictions
worke the sweetest
comfort.

One ex-
ception.

Heb 4.15.
1. Job. 2, 1.2

that are called of purpose; so this affliction of yours; which because it is so sharp, shall therefore worke your good a great deal the rather. For experience teacheth, that purgation which for the time doth work most strongly, and putteth the patient to the greatest paine, doth in the end bring the most ease to him who hath received it.

But it may be you will take exception against this last Example of Christ Jesus, &c say that he was not so tormented for his owne but for your sinne, because he was without sin. Therin you speake most truly for the Apostle saith, He

was delivered to death for our sins : as if he^t should say, Whatsoever grief or torment he endured living or dying, he endured it for our sakes, that the whole fruit and comfort thereof might redound to us. And to this agreash that which is written in the first Epistle of PETER, who his
own selfe bare our sins in his body on the Tree, that wee being delivered from sinnes should live in Righteousness, by whose stripes we are healed. From whence therefore may you reap no small comfort, for the peace of your conscience in the greatest heat of temptations. For in as much as hee suffered not

Rom 4.25.

1 Pet. 2.24.

Christ
hath suffe-
red the
torments
of Hell,
that we
might no
suffer th^t
yea that
you may
never suf-
fer them.

for his owne, but for your
sindres, you may be there-
fore well assured that you
shall never taste of those
Hellish torments, which
your sindres have deser-
ved: & that because your
Sufficie, your Mediator, your
Saviour Jesus Christ, hath in your nature, but in
his owne person (even to
the uttermost of Gods Ju-
stice) suffered them for
you, that you might ne-
ver suffer them, but be-
fully and for ever dischar-
ged, both in this world,
and in the world to come.
For, as the Apostle wit-
nesseth; *There is no con-
demnation to them that are
in Christ Jesus.*

Here again, I know
well

well you will thus reply; that you must grant, there is no condemnation to them that are in Christ Jesus, for that must needs be true: No man can with any colour of reason gainsay it, because the undoubted truth thereto is so plainly avouched from many most evident places of holie Scripture. But all the doubt lies in this, whether you yourself be in Christ Jesus or not. For of that cannot you be persuaded. If you could be assured thereof, then you would not doubt, but you were without all danger of condemnation. But this is one point, which doth work no small trouble in your

Another exception.

To bee in Christ Jesus is true happiness to him or her which is assured thereof.

your conscience. Go to then, let this be one chief point to deal with you in.

And first to begin with all ; Consider what hath been the testimonie of Gods Spirit unto your Spirit in former times : and then I doubt not, but either from the sense of the same Spirit, crying in your heart, *Abba Father*, or from the remembrance of the daises of old ; wherein you have had a comfortable assurance of Gods favour, you shall be able to repell the force of this temptation, and bee comfortably perswaded of your salvation in Christ : because the Holy Ghost, the

the Spirit of Truth cannot
lye, who confidently
voucheth, that of whom
God once loveth he loves
continually to the end. But to follow this more
largely, let me aske you
this one question. And I
do not only pray, but on
GODS behalfe, for his
Glory, and the good of
your soul, I charge you to
answer me plainly and
truly. Had you ever any
assurance of salvation in
all your life? Were you e-
ver persuaded by the
preaching of the Word to
be saved by the death of
Christ Jesus? did you e-
ver feel the power of true
Repentance in your soul
by these marks, that you
were

A great
charge.

Once as-
sured and
ever assu-
red of sal-
vation.

An vnfa-
vored sor-
row for
sinne,
a deadly
hatred, a
sound pur-
pose of a-
mend-
ment, are
vndoub-
ted marks
of Gods
Childe.
2 Cor.7.10
10,II.

were more gricved and
sorrie at the heart for
your sinnes than for any
thing in the whole world?
did you and doe you bear
a deadly hatred against
them; as against the Devil
himself? did you and doe
you purpose to the utter-
most of your power, to
forbear and forswear the
practice of them all, more
particularly and especially
your most upreccious. and
dearest sinnes which have
beenc most toothsome and
best-pleasing to your ac-
cursed nature? doe you in
the uprightness and truth
of your heart resolute by
Gods good grace to walk
in Holiness and Righte-
ousness all the dayes of
your

your life? did that Word which you have heard so long so soundly, & powerfully preached to your conscience, which you reade so diligently, wherein you meditate and take so great delight, as that you count all worldly things but losse and dung in comparison thereto; did that Word, I say, never speake peaceably to your conscience by the holy Ministrie? did it never give you assurance and joy in the Holy Ghost? did it never worke such sweet comfort, as no worldly joy could be like unto it? did you never hear such a Sermon from your owne godly and carefull Pastor,

Luke 7.15.
See you answer to euery Article truly as you will answer at your peril.
Psal.1.2.
Phil.3.8.

or from any other, that you have said at your coming home, you would not for all the Worlds good but you had heard it, because it was so sweet and comfortable? did you never speake that word, from the true feeling of the heart, which might warrant your soule that you are in Christ Jesus.

If this Word hath had this gracious and powerfull worke in your soule (as I am fully perswaded it hath, and your selfe cannot denie it: for if you doe, to beside the great wrong you offer your own soule, you trespass against that Spirit, whereby you have beene sealed unto

the day of Redemption) then know assuredly you are so grafted into the body of Christ Jesus, as nothing shall be able to separate you from that love which the Lord your God beareth you in his dearest Sonne, in whom he hath so loved you once, as he must needs love you for ever. And that because the Evangelist saith, whom he loves he loves to the end, For the gifts and calling of God are without repentance. Against, God is not au man that he shoulde lye, neither au the Sonne of man that he shoulde repent. Hash he said, and shall he not do it? and hath he spoken it, and shall he not do it?

Gods love
is everla
sting and
unchange
able.

John 13.1.
Rom. 11.39.

Numb 23.
19.

1 Sam. 15.

29.

Iam. 1.17.

you shal
achieve; i
the guid
egardant
old
, v. 22. 23. 24
25. 26. 27

accomplish it? No, be^d you well assured, & write upon it, ~~that~~ the strength of Israel will not lie, nor reape^t. For as the Apostle James saith, ~~with him there is no~~ variableness, nor shadowing by turning. ~~desir'd~~ ~~but~~ Let these and such like places be^d always in your remembrance, and give your self unto the continually Meditation thereof. For they shall stand you in great stead, if you can call them to minde, when your temptations shall assaile you with greatest strength: for as the Wiseman saith; *A word spoken, or remembred, in his place, is like Apples of Gold with Pictures of Silver; Proverbs.*

ver. 25. 11. And forget not often to think of such excellent places as that is which you find written in the eighth Chapter of the Epistle to the Romans, after this manner, What shall we then say to these things? If God be on our side who can be against us? who spared not his own Son, but gave him for us all a death, how shall he not with him give us all things also? Who shall lay any thing to the charge of God's Chosen? It is God that justifieth: who shall condemn? It is Christ which is dead, yea or rather which is risen again, who is also at the right hand of God, and in whom all requirest also for us. What shall so-

Therefore read them often and continually, that you may alwaies have them at your fingers end.

Rom. 8. 31,
32, &c.

part me from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? &c. No; I am persuaded that neither death nor life, Angels nor Principalities nor powers, nor things present, nor things to come, nor height nor depth; nor any creature shall be able to separate me from the love of God which is in Jesus Christ our Lord. And full sweet to this purpose are those words of the holy Prophet David The Lord is nigh unto them that are of a contrite heart, and will save such as be afflicted in spirit. Great are the troubles of the righteous; but the Lord delivereth.

Psal. 34.
18, 19.

verish him out of them all.
Against Weeping may abide
Morning, but joy comfeth
in the morning. OR CHS 5.1.

Psal.30.5.

But, you finde no such
matter, you say: for this
trouble of mind hath
holden you, not onely
Nights and Daisies, but
Weekes, Monthes, and
Yeare, & yet you can find
no ease nor comfort. Be it
so; yet be not therefore
out of heart: for the lon-
ger it be before you have
ease the more welcome it
shall be when it comfeth.
And to this purpose are
the wordes of the Wis-
eman where he saith, *The
bepoer her is deferred, in the
fainting of the heart: but
when she desire comfeth,*

Pro.13:12.

is in a Tree of Life.

A Merchant Venturer in his lawfull calling, crosses the Seas to Turkie, or some farre Countrie with his Wares and Marchandise; making reckoning within so many Moneths to returne, if the Windes favour him, and the Markets answer his expectation: his loving Wife at home about the time appointed with gladsome heart looketh daily to give him a cheerefull welcome; but, by distresse of weather or some other accident, shee heares not of him: or if shee doth, the newes is most uncomforable unto her, that he and his goods are cast away;

way, or else hee is taken
prisoner by some merci-
less and cruelle Enemie.
Thus the good woman
with sorrow and grie-
fes and waines, many
a day, being wholly distra-
cted betweene hope and
feare. At last, which she
thankes her selfe, her dearest
Husband returneth safe
with greeves wealth: he hath
carried long & verie long
but at last he comes: Is he
not welcome because hee
tarried long? nay, is hee
not so much the more
welcom to Be ye selfe
Judge, and the Lord give
you the Spirit of wis-
dome you make applicati-
on for your best good?
Lastly, let the words of
Eliphaz

Elphas the Temanite bee
fast bound unto your
soul, which you shall find
thus reported in the Book
of Job, the fiftieth Chapter
17, 18, 19, Verses. Behold
blessed is the man whom
God correcteth, and therefore
refuseth not, that the corre-
ction of the Almighty. For
he maketh the wounds, and
bindeth up; he smiteth,
and his hands make whole.
He shall deliver thee in six
troubles, and in the seventh
the evill shall not touch
thee. The summe and drift
of all that which hath bin
set downe (from the be-
ginning, to this present
place) is to encourage you
concerning the manner of
your affliction, : which
though

though it bee sharpe and bitter to the flesh, because no chaffisement for the present seemeth to be joyous, but grievous; yet there is a time when it shall bring the quiet fruit of righteousness, and then shall all these afflictions be exercted rather by In regard hereof, Moses the man of God saith, That the Lord humbled his owne chosen people and proved them, that he might do them good in their latter end.

And truly, in my poore judgement, you may gather faire more undoubted assurance of Gods everlasting favour towards your soul, by these inward afflictions, than by any outward prosperitie of any

Heb. 12. 11.
A princi-
pall com-
fort for
the afflit-
ed soule.

Deut 3. 16.

Afflictions
better te-
okens of
Gods love
than ri-
ches and
prosperity.

Deut 3. 16.

ny wordlie blessing what-
soever, whether it bee of
health, of riches, or such
like. And that, because in
these your afflictions you are
most like unto your Head
Christ Jesus; who thought
he were the right Sonne and
Heire of the whole world,
yet had hee not a bosome to
hide his head in, as him-
selfe confesseth. But it
pleased the Father (seeing
he would bring many Chil-
dren unto glorie) to conser-
vate the Prince of their
saluation through afflictions.
Now, as the helie A-
postle reasoneth: This is a
true saying; If we be dead
with him, we shall also live
with him: If we suffer with
him, we shall also reigne
with

Heb. 1.2.
Mat. 8. 20.

Heb. 2, 10.

A HISTORY
10.11.

with him. To be short, the
Holie Ghost saith, That we
must by many afflictions
enter into the Kingdome of
God. And once againe
Those whom bee know be-
fore, bee also predestinated
to be made like to the Image
of his Sonne, that he might
bee the first-borne among
many Brethren. So that
you may well perceive you
are not thus farre forth any
whit out of our way, but
you keepe the road, even
the good way which leadeth
you as straight as a
Line unto the Kingdome
of Heaven. And therefore
is this Traveller, who
keepest his right way, and
knowest it, will bee sourie,
but verie glad, because hee
trust-

Act.14.12.
Rom.8.28.

Afflictions
the high-
way to
Heaven,

trusteth to come to that place, where his desire is to abide: so; no more cause have you to bee grieved, but rather to rejoice, because you know you walk in the straight path, which shall bring you to that place of your abode where you would so faine bee, and where you shall abide most blessed and happy for ever. Thus much have I thought good to offer unto your godly Meditations, to encourage you concerning the manner of your afflictions. The Lord grant you a rich portion of his holy Spirit, that your troubled minde, which with sorrow and anguish is so low cast downe,

downe, may reapre a gracie-
cions blessing.

Now, you shall further
understand, in few words,
what shall bee the sub-
stance of all the matter
which followeth in the re-
mainder of this poore
Treatise. I purpose so neer
as I can, to gather toge-
ther those Objections,
which you and others doe
object against your selves :
and so farre as the Lord
shall afford mee his grace,
I intend in order to an-
swer them that you may
possesse some portion of
comfortable contentment
for the peace of your con-
science : which the God
of all comfort and consola-
tion give you & all his af-
flicted

friends
neibours
in this
The sub-
stance of
the whole
Treatise
following.

flasted servyants (whomso-
ever) abundantly for his
Sonnes Iesu Christe sake

Answere to the first objection.

The first
Objection
and An-
swere.

The trou-
bled mind
doubtes of
Gods fa-
vor.

The first and principall
objection (so farre as I
can conceive and learne
by conference with you,
and so many as I have any
acquaintance with) is this :
That you doubt much of
Gods favour towards you,
that you feare it greatly
you are not the Childe of
God ; and if you bee, yet
can you not bee thereof
certainly perswaded. This
objection hath alreadie
beene answered in part :
notwithstanding, becausse
it is as the foundation of
all the other objections, I
will in hope of Gods gra-
cious

cionous assistance endevour
my selfe to answer it
more fully, for your bet-
ter contentment. First,
therefore I would gladly
learne this one thing of
you, or of any other (who
is your partner in these
temptations) who it is that
beareth you so greatly in
hand, you are not the
Childe of God. If you
answer, your conscience,
through the greatnessse of
your sinnes doth tell you
so; then doe I againe de-
mand of you, who it is
that sets your conscience
aworke to urge this point,
and to what end? If it be
Gods Spirit, you may bee
right glad, because then
it is for your good:namely,

A needfull
point:
therefore
marke it
well.

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and not 1981

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סימן 3

Harken

Health

to Gods

Spirit: for

he seekes

your good.

17 - 8 -

ly, for your further effectuall Humiliation by unfaigned hearty Repentance, not to be repented of; and that you may be enforced to goe out of your selfe, to seeke the forgivenesse of your sins, and everlasting Salvation in Christ his Death and obedience; to the full assurance of Gods favour, and also the everlasting Peace of your conscience.

Harken not to Satan, for he hath vowed your destruction.

But speake the truth: Is it not rather a strong temptation of Satan your deadly Enemy to trouble the peace of your conscience, and (if it bee possible) to drive you to desperation? If it be so, as I feare it greatly, then say I unto you

you, there is no cause why you should believe him. First, because he is a Liar. Secondly, because he is your Enemie, who meaneſt you no good at all. That hee is a liar it is manifest, because hee hath boone so from the beginning. And he cannot now change his nature, no more than the Leopard can change his spots, or the Black-more his skinne.

John 8.44.

If he say you are out of Gods favour, that he loves you not, that you are not the Childe of God; belieue him not, yea, anſwer him thus, that you doe the rather believe the contrarie; that you are in Gods favour, that hee loves you,

and

and that you are his childe
whom hee hath chosen in
Christ Jesus. For hee that
was not ashamed to charge
a lye upon God himselfe,
will not sticke to face you
out with any untruth.
Therefore you are to reject
him as a notorious trea-
cherous deceiver, not
worthy of any credit in a
ny matter whatsoever. It
is as much against his na-
ture to speake the truth, as
it is possible that GOD
should lye, who is onely
and ever true. Therefore,
there is no cause why you
should beleevve such a
common lier as the Devill
(who will lye as fast as a
Doggiean trot, as we use
to say in our common
speech).

Gen.3.4.

Heb.6.18.
Rom.3.4.

speech). But you have just cause to except against him; not only in this particular, but generally in whatsoever he shall say or object against you.

Again, you neede not doubt that hee is your Enemy; and that to the death; because hee is the common accuser of the brethren, and (like a roaring Lion) goeth about continually seeking whom hee may devoure. In regard whereof you are not to harken to him, or believe any thing hee shall say unto you: no although hee speake the truth. And my reason is, because hee will not tell you the truth, to helpe, but to hinder you;

not

Rev.13.10.
1 Pet.5.8.

No credit
to bee gi-
ven to the
Devill.

though he
speake the
truth, be-
cause his
meaning
is bad.

not to cheare, but to
choake you ; nor to save,
but to spill your bloud.
And whereas you will
reply, you cannot deny
but hec saith the truth
concerning the greatness
of your sinnes, and that
just condemnation which
you have deserved for
them ; I answer thereto
after this manner : That
you are not to take the
knowledge of your sins
from Satan, because hec
will not tell you the
truth, and the whole
truth as it is indeed. For
either hec will pare your
sinnen, and make them
lesse than they bee, to
make you altogether
carkisse, or else hec will
make

make them greater than they bee, to throw you head-long into despaire. But you are to take the perfect knowledge of your sinnes, from the true understanding of the Law of God, fast girded to your conscience, by the holy Ministerie, which God hath ordained for this purpose, that you may thereby come to true and unfaigned repentance of all your sinnes, and be saved through Faith in his Bloud. For the bloud of Christ doth cleanse you from all sinne. And if you will yet reason against your selfe that your sinnes are so great, that you can gather no assurance of Gods

D. fat

Marke the
Devils
cunning.
The holy
use of the
Mistery.
Rom. 7.7.
Regard &
reverence
the Minis-
terie if
you love
your soule.

1. *Job* 1.7.

Examples
of notori-
ous Sin-
ners who
repented
and were
pardoned.

No easie
matter to
comfort
a troubled
minde.

favour toward you : then let me offer to your consideration some examples of such notorious knowne Sinners, as the World cried shame of, and yet repenting had their sinnes forgiven them. I meant of set purpose to make choise of those persons and people, who in the Scriptures are noted to be most infamous : because you and such as are so exercised as you are, doe indeed charge your selves further than you ought. For you make your selves so bad, as though none were to be compared unto you, or as though God had no mercie in store for you. And hercupon it comes

comes to passe, that no councell bee it never so grave and gracious, no reasons bee they never so many, pregnant & weightie, can prevaille, or perswade you; nay, scarce any place of holy Scripture, though most fitly and faithfully alledged and applyed to the purpose, can bee fassned upon you, which may bring any small portion of peace, unto your troubled consciences. I intend therefore to match you so, and with such, as you shall bee forced to confess you are outmatched. The end shall bee this, To bring glad tidings to your heauie and sorrowfull soule,

D. that

Consolations for the

Reasons
to per-
suade the
afflicted.

The Lord
perswade
your heart

Mat. 18.
28.

that God both is and will
be, more favourable to
yon, than you can as yet
be perswaded. For if God
have shewed mercie to
those who by reason of
their knowne sinnes, were
in all mens judgement fur-
ther from mercie: how can
he denie you mercie, who
never brake into that out-
rage of sinne, and yet doth
most humbly sue unto him
for Mercie? That good
Master, who forgave his
bad Servant at his owne
intreatie, ten thousand tal-
lents, would not have bin
hard unto him, who ought
but a hundred pence, if he
had sued unto him, as he
did to this cruell and un-
mercifull fellow-servant,
who

who by no means would be intreated, to shew that favour in a little debt, which was shewed him in a very great summe. Re-member I pray you, that you have to deal with God, who is farre more mercifull: and therefore you may bee sure to finde more favour. *et sic illaw*

You reade in the Gof-pell of Saint Luke, the seventh Chapter from the thirtie and sixt Verse unto the end of the Chapter, of *Mary Magdalene*, and of her behaviour, being a woman not onely vehemently suspected of lewd life, but openly knowne for a common Harlot, and generally so taken, as may

Mary Magdalene a notorious & knowne Sinner.

Luke 7.38.
39.
The hypo-
criticall
Pharisee is
affended
with
Christ.

and
on
any
other
woman
sinner.

appear by the wordes of
Simon, the Pharisee: who
received Jesus Christ into
his House, though never
so deale the better, but
much the worse of him,
because he suffered so bad
a woman to come so neare
him, but specially to lay
any hand upon him, as to
wash his feote with her
teares, and to wipe them
with the haire of her
head: to kisse his feote,
and to anoint them with
Ointment. All this notwithstanding
marueilous great Mercie
Jesus Christ shewes to this
so wretched and sinfull
woman, now weeping &
wayling, moaning and
mourning, grieving and
gro-

groning under the intolerable burden of her most loathsome and abominable sinnes.

First, hee takes in verie good part whatsoever she had done unto him: wheras *Simon* looked, hee should not onely have shewed his great disliking of her dealing, but have shaken her up, and that roundly for her sawciness, to come so neare him without his love & leave.

Secondly, he is so farre from misliking her behaviour in that present action, that hee doth highly commend her to *Simon*: and that after so speciall a manner, that hee gives him to understand, hee

Jesus
Christ
likes Ma-
ries doings.

Christ co-
mends
Maries
teares
more than
Simon's
great Din-
ner.

takes better liking of her kindness, than of all the great provision which hee had made for him: because whatsoeuer shee did, shee did it with an upright heart towards him, and in a sincere love for the good of her owne soule:

Thirdly, for the ease of her heart which now was grievously tormented for her wicked life past, (as appeared by the abundance of teares shee poured out) hee saith to *Simon* in her hearing, *that many finnes were forgiven her.*

Fourthly, that she might take better hold of his words, and apply them to her selfe for the comfort of her owne soule, he

3
Maryes finnes
forgiven
her.

Luke.7.47.

4
Christ
speakes
particular-
ly to Mary
for her
comfort.

turnes

turnes his speech particularly unto her, and saith in more specially manner
Tby sinnes are forgiven thee, Tby faith hath saved thee.

Lastly, that shee might depart a joyfull and blessed woman indeed, wanting nothing which might make for the peace of her conscience, he gives her a most sweet farewell, saying, *Goe in peace.*

Now let me reason a little with you, concerning this woman: can you when you have straineid out your sinnes to the uttermost, make your selfe as bad as this woman? No, you cannot, you may not, you dare not. For

D 5 how

Ver.48.50.

on's vlega
co yfliid
Maries with
happy and
farewell.

Ver.50.
The applica-
tion of
the first
Example.

Apply the
plaister to
the sore,
that your
soule may
have ease.

how dare you slander
your owne selfe, when it is
not any way lawfull to
slander another ? and if
you bee bound to tender
the good name of your
brother as well as your
owne, then it must needes
follow, you are by nature
most bound to tender
your owne : If then you
cannot denie, but you are
by great odds out-matched
in this example, shew me
what sound reason you
can bring to prove, why
Jesus Christ should not in-
treat you as kindly, and
shew you as much favour,
as hee shewed to *Mari-*
especially when as your
sins (even by your owne
confession) are neither so

The teare
you shed
are not
spilt, for
the Lord
hath put
them all
into his
Bottell,

notorious, nor so appa-
rant, and open in out-
ward transgressions, to be
seen and judged by the
World as hers were ; And
yet, for all that, your
teares as many, your heart
as much tormented with
sorrow, your kindnesse as
great to Christ in his
members, and your desire
as unfained to bee wholly
his, at his commande-
ment. Did hee regard her
and will hee reject you ?
did he not shew her a
hard countenance, and will
hee looke sowlly upon
you ? did shee let not so
much as one teare fall in
vaine ? did her teares
move him to compassion ?
and doe you thinke hee
will

silient
-mell
-mell

PF.50.8. 104
200 272
107 312
670.1 222
220 222
11.200.1
210 211
11.200.1
210 211

A familiar resem- blance.

will not have pittie upon you, & put all your teares into his Bottell ? were many sins forgiven her, and can any of your sinnes bee unpardonable ? was her faith strong to save her, and shall your faith want strength to save you ? did Christ for a farewell bid her goe in peace, and will hee send you away empty without peace ? No verily If you think so, you think much amisse : and therefore such a thought must not depart without some due chaitisement.

Suppose there is a man, of so great wealth, that knowes no end of his goods. And suppose that this man hath many debtors,

ters, that owe him verie
great summes of money.
As for example, some owe
him thousands, some hun-
dreds, and some many
scores of pounds. Amongst
them all there is one
poore man, who owes
him twenty pounds, twen-
tie nobles, or twentie
shillings which hee is no
way able to pay, nor any
penie thereof, if he should
bee cast in Prison, and lye
there till hee rot. If this
great rich man shall cause
Proclamation to bee made
that all his debtors should
come to him, professing
solemnely, he will frankly
and freely forgive them
all, upon this condition,
that they will but con-
fesse

Hee that
forgives a
great debt
will readi-
ly forgive
a small.

Pro. 28. 13.

fecte and accknowlede
the debt to bee due, bee it
more or less. If the poore
man should come in a
mong the rest of his deb-
ters, and confess himselfe
to owe him such a summe
as I have named, lay forth
his povertie, and there-
withall humbly upon his
knees with teares beseech
him to shew some favour
toward him : should not
hee in this case have good
hope to be forgiven, espe-
cially if before his face hee
should see one to have
thousands forgiven for a
word of his mouth ? The
Wiseman saith, *Hee that
hideth his sinnes shall not
prosper : but hee that confes-
seth, and forsaketh shall
have*

have mercie. To this agreeth that which is written by the holy Apostle; *If we acknowledge our sins. God is faithfull and just to forgive us our sinnes, and to cleuse us from all unrighteousnesse.* And I beseech you, marke how sweetly the Prophet speaks to your heart when hee saith, *The Lord is full of compassion and mercie, slow to anger and of great kindnessse: hee will not alway chide, neither keep his anger forever.* He hath not dealt with us after our sinnes, nor rewarded us according to our iniquities. For as high as the Heaven is above the Earth, so great is his mercie towards them that

1 John 1.9.

that feare him: As farre as
the East is from the West:
so farre hath he remoued our
sins from us. As a Father
hath compassion on his childe,
so hath the Lord compa-
ssion on them that feare him;
for hee knowes wherof we
be made: he remembreth
that we are but dust, Psal.
103.8,9,10,11,12,13,14.

Labour to
apply if
you desire
to have
comfort.

These things concerne
you very nearely: and
therefore I am so much
the rather to intreat you,
not to make wch way of
them: but as they doe
nearely concerne you and
your good, so to lay them
as neare to your heart, by
reverent Meditation, that
your soule may finde a gra-
cious and comfortable
blessing.

The

The second Example which I would have you to consider and thinke on very throughly, is written in the first Chapter of the Prophet *Esay*, and the eighteenth Verse, where the Lord makes a marvellous large offer of great mercie, unto a people who had highly offended him, I meane the people of Israel. To these Israelites in most loving manner the Lord speaketh, *Come, saith he, let us reason together*, though your sinnes were as crimson, they shall be made white as snow; though they were red as scarlet, they shall be as wool. What the offer is you heare; and how great it

A second Example of the great Rebellion of Israel.

Esay. 1.18.

A generall
pardon
offered.

it is, your selfe is able to judge, even so large an offer of mercie as none can be greater. In one word it is as if the Lord should say, O Israel thou hast sinned against mee thy good God most grievously, and hast deserved that I should not onely punish thee sharply, but for ever cast thee cleane out of my favour. Notwithstanding, upon thine unfained Repentance for all thy finnes past, and a resolute purpose of amendment hereafter, I am content to forgive and forget them all, and to give thee my gracious generall pardon, to acquit and disgrace thee of all and everie one of thine

chine iniquities, that not so much as any one of them shall be able to condemne thee in this World, or in that which is to come.

Heere I pray you consider with me, the estate and condition of this people, at the time of this loving offer; and therewith also consider, what cause there was why the Lord should shew them so great favour. Begin at the second Verse of the fore named Chapter, and marke aduisedly what manner of complaint the Lord takes up against them.

First, he calleth Heaven and Earth with all the Creatures therein to witness their rebellion and dis-

The cursed condition of the Israclites.

I
An Ap-
peale to al
the crea-
tures of
disobedi-
ence.

Vnthane-
fulnesſe.

3
A large
Indire-
ctive.

disobedience against him. Secondly, hee challengeth them of so monstrous unthankfulness, that it is too too shamefull: for he shewes they were so farre gone in this point, that the brute beasts, even the Ox and the Asse, being dumbe Creatures, without reason, were more thankefull in their kind, to their Owners for their Fodder and Provender, than they were for so many thousands of Blessings, and Graces, which hee had freely and bountifully bestowed on them and theirs in this and for a better life.

Thirdly, in the third
Verse hee drawes out
against them a verie sub-
stan-

stantiall Indicement both for words and matter, wherein he layes forth all their ill behaviour, and paints them out in most lively colors, calling them with great detestation, ~~and~~ sinfull Nation, a people laden with iniquitie, a seed of the wicked, corrupt childe.

Fourthly, hee prooves this Indicement and evry part thereof, by charging them to their faces with Murder and Bloud, by reason of their horrible oppression, & cruelty towards all in generall, but more specially towards the poor, the widow, the stranger, &c the Fatherles : whom they ought above all others to have spared, and to have

Ezay 1.3.

4
A proove
of the In-
dicement.

22.4.3
.31

Vers. 15. 7.

rc.

receaved them by expresse comandement from God himselfe, This is done in the fifteenth and seventeenth Verses. In the practice of which sinnes, and all other kind of filthines, they were such exquisite workmen, that they were more like the people of *Sodoms & Gomorra*, (whom the Lord with fire from Heaven destroyed) than that people whom the Lord had chosen, & pickt out from all the Nations of the World, to be a peculiar and a holy people unto himselfe.

Fiftly, they were such hollow hearted Hypocrites in all the outward exercises of Religion, that

Ver. 56.
Exod. 19.
56.

5
Hypo-
crites in
the seruice
of God.

the Lord detested all their Sacrifices, and utterly abhorred all their Prayers, as you may reade in the 11. 12. 13. 14, and 15. Verses.

To make an end with so bad a people, as lightly could not bee worse, they were so desperate, and hardened in their wickednesse, that they were past cure, and very small hope (if any at all, of the greater part) of their amendment, because the Lord had assayed by all good meane, to bring them to some goodness. Hee had wooed them with blessings, & feared them with his judgements : hee had chastized them often with Rods, and many times scour-

2 Sam. 7. 14
Vers. 5. 6.

releaved them by expresse comandement from God himselfe, This is done in the fifteenth and seventeenth Verses. In the practice of which sinnes, and all other kind of filthines, they were such exquisite workmen, that they were more like the people of *Sodoms & Gomorrah*, (whom the Lord with fire from Heaven destroyed) than that people whom the Lord had chosen, & pickt out from all the Nations of the World, to be a peculiar and a holy people unto himselfe.

Fiftly, they were such hollow hearted Hypocrites in all the outward exercises of Religion, that

vers. 10.
Exodus A
-nchor to
-suspense

Exodus.
56.

5
Hypo-
crites in
the seruice
of God.

the Lord detested all their Sacrifices, and utterly abhorred all their Prayers, as you may reade in the 11. 12. 13, 14, and 15. Verses.

To make an end with so bad a people, as lightly could not bee worse, they were so desperate, and hardened in their wickednesse, that they were past cure, and very small hope (if any at all, of the greater part) of their amendment, because the Lord had assayed by all good meane, to bring them to some goodness. Hee had wooed them with blessings, & feared them with his judgements : hee had chastized them often with Rods, and many times scour-

ing. I say, I
eserciseth
in 22:29
abideth
but spidy
-to vldg. 11
bodno.
.mth

2 Sam. 7. 14

Vers. 5. 6.

The Lord entreats peace at their hands which had highly offended him.

scourged them with the plagues of the Children of men ; but all in vaine ; the more they were corrected, the worse they were, and grew to bee more desperate, as appeares out of the fift and sixt Verses. After all this bad dealing, as though they had bee[n]e no such lewd and gracelesse people, or as though they had not offended so grievously, nay rather as if the Lord had done them some great wrong, hee seekes to them (whereas they should have both fau[or] and sought to him) that there might be a treatie of peace and a full reconciliation made betweene them. For which purpose hee offers in most friend-

friendly and loving manner, to commune with them, saying, Come let us reason together.

Now give mee leave once againe to deale with your conscience in this point. Charge your soule with as many finnes as e- ver you can possibly cal to minde, in any part of your life, either before or since your calling, in ignorance or in knowledge; in youth or in age, howsoever, or with whomsoever you have committed them, either by thought, word, or deed, in the light of the day, or in the darknesse of the night. Bind them all in one bundle, cast them into the one end of the bal-

Verse 18,

A particu-
lar appli-
cation of
the former
example.

E lance:

time : when you have so done, take up the financial
wits people, put them into
the other end, and weigh
them together without a
any deceit.

Nay, sooth this once you
will have before no such
your last coming, and see
if you can make your end
better. If you cannot (as I
suppose you cannot, except
you will use some means
deceit, which will be
soone founde out, so as you
will never bee able to get
yourselfe) then know that
you will have no good
standerfand, what the
Lord said unto a whole
people, rebellions in
your hearts, and for
infinies, *Know* ; but do
not much

much more say to you, whose Conscience is so tender, whose heart melteth into Rivers of tears, and who would so faine leave your spouse, *Conscience*, and againe, *Conscience*, let us two reason together. For, although thy sinnes bee in thine owne sight as crimson, yet shall they be made as white as snow: though they be (to thy seeming) as red as overwas the deepest Scarlet, yet they shall bee as white as any wooll þou canst shew. Shall bee al so perfectly scoured and washed in the blood of þe Christ, as not any man of them shall bee able to condemne them, either in this world, or in the world to come.

E 2 And

A strong
reason
promised
persuade.

3. 100. 1. 1.
100. 1. 1.
100. 1. 1.
100. 1. 1.
100. 1. 1.
100. 1. 1.
100. 1. 1.
100. 1. 1.

1 John 1. 7
Rom. 8. 1.
2 Cor. 5. 2.

Mar. 11. 28.
Another
reason of
great
weight:
will you
not come
when your
Saviour
 calleth
you for
your good?

And that you may bee
the more bold to come,
behold, your sweet Sav-
our (Who being made sinnes
for you, that you might bee
made the righteousesse of
God) saith also unto you,
come yea for your further
encouragement he offereth
and is readie to take you
by the hand, and to goe
with you himselfe unto
the Father, for whose sake
you must needes bee most
heartily welcome. And if
you shall thus answer
your Saviour Jesus Christ,
that gladly you would
come, but that your sinnes
doe so clogge, and loade
your heart with sorrow:
then heare how againe he
replyes upon you, saying:

If the case stand so with thee, then come in any wise, yea therefore the rather come. For, if thy sins doe put thee to paine, and be as a hevie burden, too bigge for thee to beate, come thy way, and lay them all upon my shoulders: for my backe is broad enough to beare them all, were they never so many, I am well content to beare the whole loade of them mine owne selfe, that thou maiest be fully and for ever discharged. For such Sinners doe I call, and such Sinners only will I save, as are in paine, and throughly tired with the sense and sorrow of their sinnes. As for such Sinners as have

The tired
Sinner
may bold-
ly come to
Christ.

Mat.11.28.

Marke wel
that Christ
will save
humbled
Sinners &
none o-
ther.

host of sins hanging upon them, and either doth not feel them to be any burden or care for no help, I have nothing to do with them, neither will I be any Saviour unto them. For, the whole world over the Professors love the fake, I am one of the fake Righteous, from former to Righteous.

You have a most sweet word of the Prophet, to which you shall do well to give heed, and so encasing it up in your heart for your everlasting good: *Let the wicked forsake his ways, and the unrighteous his unrighteousness, and let him seek the Lord, and he will have mercy upon him, and so our God, for he*

March 9.
12, 13.

14, 15.
16, 17.

is every reader or follower.
David a man in a posture
of godliness, though
both his own corruption,
and Satan's malice, signed
grossly with as much ad-
vantage to the blasphem-
ous Adversarie, as any
religious Professor could
do; yet when with peni-
tenced sorrow, and harred he
confessed, *I have sinned a-*
gainst the Lord, the Pro-
phet Number instantly an-
swered, *The Lord hath com-
passed by thy sin a hempen skein*
and doth Among all the
Kings of Israel, *wherever*
thou likest *Abel* *is who* *shall*
die *of* *the* *hand* *of* *the* *Lord*
whereas *thou* *hast* *done* *such* *gross*
abomination *as* *would* *deserve*

1 Samuel
12. 13.

King 24. 20.

ring of Nabon he did but counterfeit repentance, he obtained this favour from God, that the evill which was threatened against him should not be in his dayes. But *Manasses*, King of Judah, is painted out as a Monster not to bee matched for his wickednesse, his Apostasie, Idolatrie, Crueltie, Witch-craft, Charming, Sorcerie, &c. His boldnesse was such, that hee bearded the Lord in his owne House, he despised his Word, he abused and mis-used the LORDS Prophets so farre that the LORD could not endure him, but sent him fast bound in fetters & chaines to Babell. When he was

1 King 22.
25,26,27,
28,29.

1 Kings 22.

there in tribulation, *He* prayed unto the Lord his God, and humbled himself greatly before the God of his Fathers, and prayed unto him, and God was enraised of him, and heard his Prayer, and brought him again to Jerusalem. The Parables of the lost sheepe and Prodigall Sonne are verie familiar : *Peter* an excellent Apostle foiled himself with a desperate threefold deniall of his only Sovereigne Saviour. But the Lord Jesus turned backe and looked mercifully upon him for his comfortable recoverie : *Saul* was a cruell persecutor of the Gospell, so him selfe confesseth, *But he* now

3 Chrysost.
1, 2. to the
14. Verste.

Mat. 18, 11

Luk. 32, 57.
58, 59, 60,
61, 62.
Gals. 13,

1 Tim. 1.13.

14.15.16.

much burdened me, that I might
Christ might find me in
him all long suffering unto
the example of them, which
follow him to serve him
in his eternall life: These
are so many Cloudes of
Wickesnes to compasse
your soule, that you may
cast away wheresoever
may discourage you, and
repose your selfe upon the
assurance of Gods mercie
in Christ Jesus.

Thus farre I have ende-
voured to satisfie your first
and maine objection, and
to my power aimed at
this purpose, namely, to pa-
cifie your troubled Con-
science with this comfor-
table and sound perswadi-
on. That where you will
not be

Earth, your heart given to
me God through our Lord
Jesus Christ, by whom you
have boldness and courage
in God the Father; and
that by the powerfull
working of Gods Spirit,
which is the Spirit of Ad-
option, which you have re-
ceived, whereby you cry. Abba
Father. The same Spirit
bore witness with you
Spirit, that you are the
Child of God. And if you
be a Child of God you are
also an heir of God and
Joint Heire with Christ.
And therefore not but
Gods holy Spirit (whose
winds you ought to be
reverend and reverence) with
you in this matter. Let
us probably consider there
of

Eph. 3. 12.

1 Cor. 12. 12.

1 Cor. 12. 13.

1 Cor. 12. 14.

1 Cor. 12. 15.

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1 Cor. 12. 276.

1 Cor. 12. 277.

of grace, that we may receive mercy and finde grace to helpe in time of need.

Labour to cast off
fear when
God would have you
bold.

You are
lovingly
called to
come to a
lovely and
mercifull
Throne.

I beseech you marke
advisedly that the Author
of the Epistle calleth upon
you to goe, and to goe
boldly. But whither would
he have you goe? for sooth
to the Throne. And to
what throne? Not to a
Throne of Justice, of
Wrath and Condemna-
tion, but to a Throne of
Grace and Mercie. It is
indeed a throne of Justice,
of Wrath and Condem-
nation; but not to you,
nor any such as you are.
The Throne against your
comming is covered and
hanged all over from end
to end, both wide and
fide,

side with most rich and costly cloath of Grace and Mercie. The hangings are all of Grace, and throughout embrodered with nothing but Mercie. View them your selfe, look upon them thoroughly, and you shall finde all Mercie, and nothing else but Mercie. Therefore you are willed to come to this Throne boldly, because it is a Throne of Grace and Mercie. And that you may know before-hand what you shall gaine by your comming thither, you are told plainly and truly, you shall find (that which your soule touch longeth after) store of Grace, and so much Mercies as may helpe you,

Mercie
welcomes
you; there-
fore per-
suade your
selfe you
are wel-
come.

You must
needs be
wellcome,
for the
Judge is
your great
friend even
your all suffi-
cient Savi-
our.

Mat. 1. 22.

John 17. 21.

1 Cor. 10. 13.

1 Cor. 10. 13.

you, when you shall stand
in most needs of Mercie.
Thus must it needs be, and
otherwise it cannot be:
because the Judge him-
self, who sitt upon the
Throne, is a Judge full of
Mercie, cladde altogether
with rich Robes of Mercie,
and your great friend,
who will shew you all the
favour that may be. For
why? hee is Jesus our Sa-
viour, who will in no case
suffer you to misstare.
Therefore he himselfe saith
*Thee whom the heavenes
loue I have chosen of thine
selfe. Againe in another place
I give them to you in your life
and death. And I never peradu-
ay them for to saye, that I have
not of my hande. My hande
thow which gave them me is*

greatest affliction in
the hands of my For-
mer husband. In my Father's care
are. If yet, for all that hath
been said, there doth remain
any scruple, I will furnish
you with one place more
where the God of all com-
fort speaks to your heart.
*Rejoice O Heaven, and be
joyful O Earth: bring forth
into Praise, O Mourners:*
for God hath comforted his
people, and will have mercy
on his afflicted. But Zion
said, the Lord hath for-
saken me, and my Lord hath
forgotten me. Can a woman
forget her child, or turn her
compassion from the sum of her
members? though they should
forget me, yet will I not forget
thee. I have graven
upon the palms of my hands.

Isa. 49. 22.
29. 32.Isa. 49. 23.
34, 35, 36.

The second
Obj. & An-
swer.

The trou-
bled mind
cannot ap-
ply Christ
to it selfe.

Heere is good occasion
offered to answer a second
objection of yours: which
is, that you beleve, that
Jesus Christ is a perfect and
able Saviour, but not your
Saviour: that hee saith
comes, but hee saith not
comes, to you. But I wil
prove hee speaketh as well
to you as to any other; and
that as particularly, and as
plainly as if he should call
you by your name, and say
come M.P.E. I speake un-
to thee by name.

In the Prophet *Ezay*, the
Lord God after he had in
the end of the former
Chapter, shewed What
fearfull judgements he had
resolved to bring upon the
Israelites for their sinnes,

be-

because they would not walke in his waies, nor be obedient unto his Law ; lest the godly which were among them should be too much discomfited , and throwne downe too low, he speakes most graciously & particularly to them with most sweet and comfortable words , saying : *But now thus saith the Lord that created thee, O Jacob, and he that formed thee O Israel, Fear not, for I have redcemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters I will be with thee, and when thou passest through the floods, that they do not overflow thee ; when thou shalt not be burnt, neither*

shall

Confession for an

Esay 13. 1.
2,3, &c.Advise
your selfe
well, that
he that
knowes
you calls
you.

Mat. 9. 13.

Judge you
whether
you be
called.Abstain from kindly open-
saber, for I am the L O R D
thy God, the bolyone of Israel,
thy Saviour, &c.

You will grant, that in
these words which you
find thus written in Mat-
thew, Chapter 11, Verse
38. Concerning me and your
brother apperante and hidden.
Christ Jesus calleth all sin-
ners generally; you are one
among the rest: therefore
he calleth you. For he saith,
I am come to call sinners to
repentance.

Secondly, in the fore-
named words he calleth such
sinners only; particularly,
and by name; as are weary
and laden with their sins.
Are your sinnes pleasant to
your palces, and sweet un-

to yonwafer? Doth the remembrance of your sins make you laugh, as though ye were tickled; when you think upon them? Is it the joy and pleasure of your finnes; which drawe so greate store of salt teares from your eyes, and fetcheth so many deepe sighes from your heart? Do your sinnes lay upon your Conscience like some little light feather; or rather do they not press and hold you downe as a wonderfull weightie burden? Is not the burthen farre hevy that you cannot content your selfe thereby with the Prophet. *There is nothing found in my flesh but cause of sinnes anger: neyther*

254,38.3.4.

Psal. 40. 12

there is there rest in my bones
because of my sinne. For
mine iniquities are gone o-
ver my head, and as a neig-
hbor's burthen they are too hea-
vy for me. And againe, My
sinnes have taken such hold
upon me, that I am not able
to looke up : yea, they are
more in number than the
haires of my head : where-
fore my heart faylere me.

If you be in this case,
then may you know, if
you will know, that which
shall doe you good, that
he speaks to you by name,
and saith unto you, Come
boldly and feare not, I will
ease thee of all those thy
sinnes, which are so great
a burthen to thy Consci-
ence, and will give thee a

gra-

gracious generall pardon
in my death and Passion.
Moreover, I will from top
to toe cover and clothe
thee with the rich Robes
of mine owne righteous-
nesse unto the full assur-
rance of everlasting life.

The third Objection
followeth: that your faith
is weake, & full of doubt-
ing; yea so weake, as you
are fully perswaded there
is no childe of God hath
so weake a faith as you
have. But hee that never
complained of weakness
of faith, never had any
sound saving faith: he that
never doubted of salvati-
on, never beleaved right-
ly, nor had any good assu-
rance of salvation; for hee
that

The third
Objection
and An-
swer.
The trou-
bled mind
complains
of the
weakness
of faith.
M. Perkins.

that he cleares most bush
many doubting, as a sound
man feeleth many grudg-
ings of many Diseases
which if he had not health
he could not feele, David
doubteth ; as appears by
his owne words written
after this manner : My an-
gels came into me my flesh
and my bones with me
magister G O D, or before
God : for I will shew him
abuages for the help of his
presence. Thus hee com-
plains of weakness and
doubting twice in one
Psalme, Psal. 42. 5. 1. and
again, Psal. 42. 5. hee per-
petually troubleth : In an-
other place he crieth out most
loudly : Will the Lord de-
liver himselfe from me, and
will

will be from no more fervent? Is his misery cleaving him for ever? doth his promise fail for evermore? hath God forgotten so base merciful? hath he slighted my late tender mercies in affliction?

I perceive it farrre with you as if doth with one that is greatly troubled with the Tooth-ache: Gout, Stone, or some other strong Disease, who being in verie great paine, in the extremities thereof crieth out, that there was never any creature in the World so greatly tormented. And why should he so forsoepe, because he feels his paine more, and no other man hath a paine from his sinnes, than which none can be

Ierh

Every
man com-
plains of
his owne
pains

lenth, and not of that which
hee doth not feele. For
there bee a great many
moe as greatly tormented
as he: but hee thinkes not
so, because hee doth not
feele it so: Thus doe you
deale, you are greatly
troubled with the weak-
nessse of your owne faith,
which you feele: therefore
according to your feeling
you complaine, that none
hath so weake a faith as
you have: notwithstanding
there bee a great num-
ber besides your selfe, who
are as much troubled this
way as you. But I will take
your own words. You say
your faith is weake. Yea,
then you grant you have
faith. And therefore say I,
that

Many
deare Ser-
vants of
God are
greatly
grieved
for the
weaknesse
of their
faith.

or rather the Lord himself for your comfort, you cannot possibly perish. For God so loved the World that he gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life.

John 3.16.

If you have faith, if it be but as much as a graine of Mustard-seed, Mat. 17. 20, Marke 9. 24. that faith taketh hold of Jesus Christ in whom there is all sufficiencie of salvation, and in whom you are complete, Colossians 2. 10. So that whatsoever doubt ariseth in your heart, or is enforced by the malicious enemie, by reason of any want or weakness, it need

M. Greenh.

F not

not dismay you ; because
you are not your owne Sa-
vior, but Christ hath sa-
ved you, who of God in
made unto you wisdome,
Righteouſnes, Sanctifi-
cation, and Redemption,
that you may not glory in
your ſelfe but in him.

And becauſe the que-
ſion is about your faith,
I would have you to un-
derſtand that faith is a full
and doubtles perfwalio[n],
wholy to repoſe and ſettle
to place and put our truſt
and confidence for our
Salvation in Christ alone,
whom the Father hath
ſealed, and in whom onely
you doe believe, reſolu-
ting all conceit of your
owne Righteouſneſſe, or

of any other Creature, Saint or Angell, relying and resting upon the merits of his Death and Passion. But you have not that sensible and lively feeling of faith, which you desire : And what then ? Ergo, you have no saving faith ? your reason is not good. Say that you should fall into a great sound and convenient therein some time, & your selfe for a time neither see nor heare, breathe nor moove in your owne feeling, or sight of others ; is there therefore no life because it appeares not for a time, but after a while will shew it selfe ? So it is with you being overborne with the extremitie of

temptation ; you seeme to your selfe to have lost the light and life which you once enjoyed : Yet when the tempest shall bee over, & the countenance of the Lord shall shine upon you: faith which is hid for a time, shall get life and shew it selfe as the Trees in the Spring after the sharp and cold Winter.

The afflicted soule doth nothing more fervently than to beleevc, where it feeles not the present operation of comfort by faith ; which desire argueth a secret sense, which cannot easily be discerned, together with assurance of better comfort in time to come ; according to that

our Saviour in the Gospell:
*Blessed are they that hunger
and thirst after Righteous-
ness: for they shall bee filled.*
Thus it is with you, and
therefore your state is bet-
ter than you thinke: for,
this your bewailing of un-
belief is not onely a step
to comfort, but a certaine
proofe and demonstration
that comfort shall come:
for the Lord working by
his Spirit in your heart,
groanes and sighes, which
cannot bee expressed, af-
fures you that the Lord is
at hand: so that in due
time he will in this parti-
cular bring abundance
of comfort to your Con-
science.

But your faith (as you
F 3 say)

A weake
faith is a
good faith,
therefore
make
much of it,
and labour
to strengthen it.

A weake
man is a
man.

say) is so weake, that you
cannot thinke it to be any
faith at all. And I againe
doe answer you with a
better warrant than your
thought, that a weake
faith is a faith, yea a good
& sound faith. The weak-
nesse of faith doth not
take away the nature and
being of faith, that be-
cause there is weaknesse in
it, therefore it should cease
to be a faith. Will you say,
a weake man is no man
because of his weaknesse?
No, for he is a man though
never so weake, as long as
there is any life and breath
in him. Neither doth his
weaknesse take away his
goodnesse: for he may be
a very good man, though

he be very weake : So say I of your faith, the weakenesse thereof taketh not away the goodnessse. It is a good, a sound, and a lively faith, although it bee weake. I never yet heard of any believing man or woman, but have complained of the weakenesse of their faith. Nay for my part, I have marked it in sundry examples, that the more godly & believing, the more they have complained. I could, from mine owne experiance, name divers to prove this point, and some of them well knowne unto your selfe. But I will name some one or two out of the Scripture, and leave the rest

Weaknes
of Faith
a generall
complaint
of all the
godly.

rest to your owne good consideration.

You reade in the Gospel of Marke, the ninth Chapter and the fourteene and twentieth verse, of so good and faithfull a man, as you will your selfe confess, he had a true and sincere faith because he said unto Iesu Christ, Lord, I believe. Nevertheless this good man was sicke of your disease, and felt his faith to be weake, yea, very weake; and therefore he entreateth the Lord Iesu very earnestly, yea crying out with teares, faith, Lord help my unbelief, &c.

Againe, you reade in Saint Lukes Gospell, the seventeenth Chapter and

Matt 9.24.
Example
of a weake
Faith in a
very good
man.

Mark 9.24.
Example
of a weake
Faith in a
very good
man.

The Apo-
stles weak
in Faith.

first Verse, of the holy Apostles, whom our Saviour CHRIST had chosen to preach, and by their preaching to beget faith in others : yet even these men doe in like manner finde and feele great want and weakenesse in their owne faith. For which cause they put up their humble supplication unto their Lord and Master Iesus Christ, that he would increase their faith. So that now you see verily plaine, there is no cause, why you shoule too much discourage your self with the consideration of the weakenesse of your faith ; Because the best and most faithfull Servants of

F 5 God

Weaknes
and wants
will waite
upon us to
our grave.

1 Cor. 13-9.

Weaknes
of Faith a
speciall
meanes to
humble us.

sonnes
zines
oix
01 au
.evng

God, doe halfe of this sore
as well as you, and shall
doe as long as they live in
this World. For there is no
perfection of any good
Grace in this life. *We see*
and know in part, and there-
fore must needes also be-
lieve and practise in part.
Perfection is no where to
bee found but in Heaven,
that wee may long to bee
there, and so be fully per-
fect. God useth this as a
holy and good meanes
rightly to humble you, and
many of his deare Chil-
dren for your good: that
by the true feeling of this
weaknes, and many other
infirmities, you may see
how much need you have
to runne continually for
strength

strength and succor at the hands of your sweet Saviour, who hath thorowly supplied all your wants, and who will so strengthen you, that your faith (though never so weak to your owne feeling) may never faile you. For which purpose I would have you to lay sure hold on these words, full of sweet comfort, delivered unto Peter by our Saviour Christ, for the strengthening of all the faithfull. *Simon, Simon, Sarah beth desired to winnow you as Wheat: but I have prayed for thee that thy faith faile not.*

Marke I pray you how Jesus Christ promised to pray for Peter, and not for him

Luk. 22. 31.

All the
faithfull
are as
deare to
Christ as
Peter.

He praieth
for all the
faithfull as
well as for
Peter, and
for you.

Zeh. 37.10.1

him onely but for all the
faithfull. v. 3. they iath and

For, is hee onely Peters Saviour? Is hee not also the Saviour of all the faithfull in the World? Is hee not your Saviour as wel as Peters? Yes truly. Then hee will pray for you also. For so he saith in that most sweete Prayer which hee makes to his heavenly Father, for all the faithfull which shall beleieve in him to the Worlds end. I pray not for these alone, but for them also which shal beleieve in mee through their word. And if he in whom onely the Father is wholly and altogether well pleased, and for whose sake hee cannot bee displeased with

wish you, doe pray for you, I shall not bee bee heard, and his Prayer fully granted ? Yes, it cannot be denied.

But yet you say hee speakes to Peter, and promiseth to pray for him by name. Yea, and that is as much as if hee should call you by your name, and say that he will pray for you, and for so many as Satan hath any desire to winnow. But Sathan hath a great desire not onely to winnow Peter, but all the rest of the faithfull also. For so are Christs words, saying, *Sathan desires to winnow, not thee, but you;* as if he should say, his malice is not against one alone,

Christ in
Peter
speakes to
all the
faithfull
by name.

Sathans
malice is
deadly a-
gainst the
faithfull.

alone, but against all. Therefore as all must looke to themselves: so Christ promiseth to pray for so many as are winnowed, & particularly for you, because you can tell that you are winnowed. And whereas it pleaseth the Lord thus to winnow and sift your faith, you may be sure not to lose, but to gaine thereby. For this you know, The more the good corne is fanned, and winnowed, the cleaner it is; and the oftner Gold is put into the fining Pot, the more pure and excellent it is. To this end therefore are you fined after this manner, that the tryall of your Faith being much more precious than Gold

Gold that perissheth, though
it bee tryed with fire, might
bee found unto your Prayse
and Honour, and Glorie at
the appearing of IESVS
CHRIST. But to end this
point, let me advise you of
this one thing, that you be
not so farre discouraged
with want of faith and faint
would attaine, that you
forget to acknowledge
Gods Mercy for that mea-
sure of faith which you
have received. Indeed, I
confesse, that in this your
earnest and great desire af-
ter a continuall increase of
faith, you are like to many
covetous Worldlings, who
are so greedie to increase
their

their wealth, that the more they have, the more they desire: through which desire they deprive themselves of the use of that they have, and forget they have it: yea, and which is more, they will even protest and sweare that they have not that they have in great abundance. This is a verie common thing with many miserable Earth-wormes, that if a man which knows their estate, doe but say to them, that they are greatly gathered, and so well-mo- nied, that it were a small matter for them to lend such a summe, or to give so and so, to such as want & bee in necessarie; they will by and by answer, with great

great indignation, they have no mony, they, where should they have it? & they can but marvell they should say so, and also that they would be glad for to borrow themselves. &c.

Thus you dtale because you have not so much faith as you heartily desire, so much repentance, so much patience, so much godliness, &c. Therefore you have none, or else so little as that it is not worth the speaking of: Yet such as know your estate by acquaintance with you, which have observed and considered your Zeale to God, and Love to his Servants, can say to the contrarie: therefore for conclusion, take

take heed of this, that you wrong not your selfe, and the Grace of God, which you have received ; lest you provoke him for your unthankfulness to take from you that which you have : and then you have just cause to blame your selfe, that you so lightly esteemed his gracious favour shewed to you.

The fourth
Objection
and An-
swer con-
cerning
Prayer.

Now I come to answer your fourth Objection, That you cannot pray. What can you not pray at all ? Can yee never pray ? Yes, you thanke God for his mercie, you can pray sometimes : but neither so often, nor so zealously as you desire, and as your need inforceth you. Some-

time

time you pray, but verie coldly and with verie little or no feeling. Some time you pray more earnestly: & for all that, you finde small comfort. And sometimes though you doe what you can, you cannot pray, for your life. This is as I know by some wofull experience a very just and true complaint: yet I remember when I demanded whether you could pray at any time, you could not denie, but you could pray sometime; and I am perswaded with good feeling and sweet comfort to your soule. Whereupon I prove once againe to your conscience, that you have a true faith unto salvation;

be-

Cold Praier
better
than no
Praier.

because Prayer is an undoubted, and plaine fruit of a lively faith accompanied with everlasting salvation : For, *whosoever calleth upon the Name of the Lord, shall be saved.*

Ro.10.13.

Prayer no common but a speciall Gift given to the Elect.

Prayer is not a common gift, common to all ; but a speciall gift proper only to the Elect, as Faith and Re-pentance. The Apostle saith *All men have not faith.* 2 Thesal.3.2. So Say I, all men have not the gift to pray. A wicked man cannot pray, because he cannot beleevē : for Prayer is a most excellent, fruit of faith, and an unseparable companion of a lively saving faith. Therefore the Apostle saith, *How shall they*

they call on him in whom they have not believed? Hypocrites, I confess, can word it at large, and make a clerky semblance of zealous and devout Prayer, it may be very profitable to others, but most uncomfortable to themselves, because God hath given sentence against them, saying, *This people comes near me with their mouth, & honour me with their lips, but have removed their heart far from me.* And our Lord and Saviour counts their wordie Prayers but as vaine babbling and froth.

The ungodly have not this gift in truth, or in any good measure : howsoever they have many other

Rom. 10.

14.

Esay. 29.13.

Mat. 6.7.

cx-

Psal. 144.

Rom. 8. 26.

excellent gifts of Wisdom, Counsell, and Learning, yet they want this: which the Prophet doth plainly avouch, saying of them, *that they call not on God*: as though he should say, they doe many other things, but they doe not this, and no marvell: for indeed they cannot, because they want that Spirit which should teach them to pray, for the Spirit helpeth our infirmities, and prayeth for us. Yea this same Spirit of Sanctification which hath wrought a gracious measure of faith and Receptance in your heart, hath taught you also to pray, & to make so great delight therein, that you are glad when

when you can pray your selfe, or can bee partaker with others whiche pray. But you say sometimes you cannot pray at all, and therefore you doubt your selfe very much. If you could pray when you would, and as you would (beare with my plainnesse, for I speake from the feeling of mine owne heart) you would bee proud, you would thinke it were but a gift of nature, in your own power, and no gift of God: so should God loose his Glorie, so should you soone forget the right use of a most notable spirituall heavenly blessing, and forget also to be thankful. Now you have it but sel-

Praier is
not a com-
mon Gift.

The goldy
cannot al-
ways pray
as they
would.

Loppe

dome, nor so often ; or in so great measure as you would your self, you know from whom you receive it. And when you have it, you learn to use it with more reverence, and make more account of it, you take more joy in it ; and when you want it, you groane to God for it the more earnestly. It is verie needfull, and expedient, that the Lord should exercise his chiefe and most choise Servants, with the want of many Blessings and Graces, both for their bodies and soules.

It is good sometimes to bee sick, that wee may know how good a thing it is to enjoy the benefit of health.

The want
of many
blessings
and graces
is very
needfull
and pro-
fitable.

To be sick.

It is good sometimes to be hunger-bitten, that our meat may be the more savourie, that wee may bee the more thankfull for our food, that we may receive and use it more reverently, and the more willingly relieve such as stand in need.

It is good for us some nights to bee abridged of our naturall sleepe, that we may know, *It is the Lord who gives rest unto his Beloved.*

It is verie meete wee should sometimes be troubled in conscience, that we may know how precious a blessing it is above all others, to enjoy the peace of conscience, &c to labour

G above

3
Hunger-bitten.

3
To want sleepe.

Psal. 137. 2.

4
To have a troubled conscience.

Peace of conscience a precious blessing.

above all things to attaine
to it, and to mainteine the
same. It is good for us
sometimes to be cleane to
seeke how to pray ; to the
end that when we can
pray, we may be the more
euyble, reverent, and
thankfull.

But if you like to stand
up to this point, to urgethe
same against your selfe, I
will as in the fight of God,
to his Glorie, and mist
owne shame, confess the
Truth unto you, as it is
with mee in this thing. I
have more cause a thou-
sand folde, to doubt my
selfe herein, than you have,
by reason of the great cri-
lling which the Lord hath
laid upon mee, being a Mi-
nister

nister and Teacher of the Word. Therefore the Lord ~~has mercifull knowledge of~~ ~~me~~ ~~a~~ wretched Sinner. For my wicked evill heart is so narrow & barren in Prayer, that I cannot pray to any purpose, but very coldly, and unsavourily for the most part, yea, sometimes I canot pray at all. And this falleth out not onely in my private Medications, betwene GOD and mine owne soule, but in my dailie Praicks : wherein I am constrained for the most part to plod on in an ordinary course of words and matter, without change or varietie : whereas I know divers worthy Preachers, in whom there is

such an excellent Spirit,
that they can pray most
powerfully upon every
occasion publikely or
privately: I cannot doe so.
Nay, such is my wafull
wretchednesse in perfor-
ming this holy exercise,
that if I be in companie at
meate and am required to
pray or give thankes; a
sudden feare doth so sur-
prise mee that my breath
is stopt up, that I am not
able to speake a word. By
meanes whereof I am en-
forced to forbear in the
conversation of many gra-
cious and comfortable
friends. Yet to quicken
my dull heart to a greater
fervencie and conscient
in Praier, the Lord hath
sharpe

sharpeley spurrred mee. For, after thirty yecres labour in the worke of the Ministerie I am now in my old age (with many others amongst whom I deserve not to be numbered or named) deprived and silenced, for not conforming my selfe to some Church-ceremonies, which I could never bee persuaded to use, as the searcher of all hearts knowes best. And albeit I am yet cast out as unsavourie salt ; and as a Vagrant, am exposed to great reproach, and many inconveniences : yet am I so lumpish concerning mine owne estate, and so farre from Christian compassion towards my Brethren,

G 3 that

that I cannot attain to any competent or comfortable measure of Grace in calling upon God. Yet that the Lord may have the honour of his owne grace, bee it never so small, (for hee knowes, and by his goodnessse, I also in some measure doe perceiue how nicefull it is for me to bee abased, with a feeling of many great wants) sometimes I thinke the Spirit of God doth reach me to pray with much libertie, and comfort to my conscience. And now and then I feele some slender ejaculations, and lifting up of my weak heart unto God. In one word, to say all the verie best that possibly I can

can for my self; I would faine pray more fervently, repent more unfeignedly, believe more heartily, and live more holily. But I am too too negligent and unconscionable in the means which God hath mercifully sanctified for my good. This I confess according to the Truth, that you may know you are no more alone in this point, than in the former; and to intreat you to pray for me, following the good advice of the holy Apostle Saint James, who counselleth us to confess our sinnes unto minister and to pray for one another, both to know

James 5.16.

But alas say you, how should I pray for you

True Prai-
er is not a
set order
of fine
words.

when I cānot pray for my
selfe ? If you cannot pray
in set words, and in fine
order, can you not there-
fore pray at all ? can you
not sigh and groane in-
wardly, in the true feeling
of your soule, as one that
is so greatly oppressed
with griefe, that hee hath
not a tongue to utter that
which he hath within his
minde ? If you can sigh
and groane, after this man-
ner, bee of good comfort.
For you have learned long
since, from some of your
faithfull Teachers, who
have many times soundly
taught this point from the
Word of God, and that of
purpose for the relief of
weake consciences, that
you

you pray very effectually ;
your fighes are Praiers,
which the Spirit, from
whom they proceede, un-
derstandeth right well, yea
although there is not so
much as any one word ut-
tered to expresse them.
Words are for our under-
standing, that wee may
thereby know one ano-
thers meaning. But the ho-
ly Spirit which is our com-
fortable Schoolemaster, e-
ven God which searcheth
the hart, knowes the mea-
ning of his owne Spirit in
our secret thoughts before
we speake, yea though we
speak not at all. For as the
Prophet *David* saith, *He*
knowes our thoughts long be-
fore. And the Apostle saith,

Act.15.8.

Pf.139.2.

Rom.8.26.

The sighes
of the god-
ly are ac-
ceptable
Prayers.

the Spirit helpeth our infi-
nitess : for we know not
what to pray as we ought,
but the Spirit it selfe ma-
keteth requests for us with
sighes, which cannot be ex-
pressed.

These sighes breaking
out violently from the
consciences of the godly,
are prayers and lewd cries,
acceptable to the Lord,
piercing deeply into his
ears, as appears in Exe-
odus 14.15, Where the Lord
demandeth of Moses why
hee creed so noise bren,
whereas the words of the
Text make no mention of
any one word he spake or
uttered.

I pray you tell mee this
one thing : If the Child of
your

your owne bodie whom
you love dearely, and
which is unto you as your
owne soule, shall be sickes
& being full of paine, shall
moan himselfe unto you, tel
you how sick he is, where
his paine doth hold him; &
shall entreat you even as
you love him, to doe what
you can to ease him, will
you not doe it both will-
lingly and readily? yea,
will you not doe whatev-
er you are able, everle
kinde of way, for the easse
of your deare Deareling? But
if his paine shall increase
and grow so greatly
that it takes away his
sight, so as he is not able
to speake a word, but only
fetch deepe sighes and so
moane

moane himselfe unto you by most grievous groanes; will not these groanes pierce your heart more deeply, and cause the bowels of compassion to yerme in you more strongly, to straine your selfe even to the uttermost of all your power, to afford him as much comfort as is possible, both by your selfe and others? shall the groaning of your Child work great pitie in you, and shall not the mightie groanes of your poore sickle soule, move the Lord your God to greater compassion? if in such a case you will bee so readie to heare & helpe, know you for certaine the Lord will bee more

The Lord exceedeth all men in goodness and compassion; & therefore will heare and helpe you readily.

readie to heare and helpe, whensoeuer you shall in the anguish of your soule, groane unto him. For look how farre he exceeds you and all other in goodnessse, so farre also doth he surpasse you and all other in Mercie and Compassion.

Beside all this, there is no Sacrifice more acceptable in the sight of God, than the sighes and groans of a troubled minde. For so saith the Prophet, *The Sacrifices of God are a contrite spirit, a contrite and broken heart, O God, thou wilt not despise.* Therefore make as good account of the groanes and sighes of the Spirit, as of any Prayer you can make, even in the

Psal. 51.17.
The sighes
of the spi-
rit are to
be regar-
ded.

Ezekias
could not
pray, but
chatter.
Esay 38.14.

The Pub-
lican prai-
ed fervent-
ly, but
said little
Luke 18.10.
et c.

the best words you can de-
vise. And for a farewell of
this matter, remember
that the godly and good
king, *Ezekias*, could not in
smooth and fine words,
powre out his prayers be-
fore the Lord in his great
sicknesse, but chatterlike a
Swallow or a Crane, as
hee confesseth of himselfe.
Consider also that the
poore Publican being a-
shamed of himselfe, by
reason of his sinnes, and
fearing to lift up his eies
toward Heaven, could not
deliver his minde at large,
in fit and choise words,
but with much paine; at
the last hee breakes forth
after this manner, *O God
be mercifull to me a Sinner.*

Ne.

Neverthelesse our Saviour Christ giveth sentence on his side, that he went home more justified than the proud Pharisee, who had both words and winde at will. *ibidem* *et cetera*

10 Your first Objection, doth thus offer it self, *That you cannot leave sinne.* And that which doth more trouble you, *you cannot leave those sinnes, which you have vowed to leave,* but you fall againe into them. First, you reason thus against your selfe, *that you cannot leave sinne.* No marvell, for although you bee one of Gods Saints, and have received the Spirit of Sanctification in measure, to fight the spirit

Lords

The first
Objection
and An-
swer, of
leaving sin.
Sin cleves
too fast to
our na-
ture, to
part with
it in haste.

Lords Battels against sinne
and Hell : yet are you no
Angell in this World, so as
you can altogether cease
to sinne, because you car-
rie, and shall carrie unto
your grave, a bodie and
soule, subject to sinne. For
as the Twins which were
in Rebekahs womb, strove
together to her great
griefe : so it is betweene
the flesh and the Spirit in
the Children of God ; for
these two are alwaies and
ever will be at deadly
fewde ; as the Holy Ghost
witnesseth, where he saith,
*The flesh lusteth against the
Spirit, & the Spirit against
the flesh ; and these are con-
trarie one to the other, so
that ye cannot doe the same
things.*

things that you would. And the Apostle Peter saith, That the lusts of the flesh doe fight against the soule.

Therefore you must fight this Battell even so long as you have breath & life. This enemie of yours is so strong, that hee will never bee fully overcome, untill you have over-mastered him by death. And then you shall have a full & perfect Conquest over him and all your enemis. In the meane time, pluck up a good heart, gird you fast with all your Christian Armour, put on your compleat Haraefise, as you find it set down in the sixt Chapter of the Epistle written to the *Ephesians*:

take

1 Pet. 2. 13.

No perfect conquest over sinne,
untill
death.

Christian
courage &
Armour.

Ephes. 6. 13,
14, &c.

Be carefull
to fight
Christ his
Battell, &
feare not
the issue.

take your weapon in one hand, I meane the *Sword of the Spirit*, and your *Buckler or Target* in the other, that is to say, the *shield of Faith*. Lay about you lustily, with all the strength and cunnning you have : Yea, be strong in the *Lord and in the power of his might* ; And feare not the issue, although you lach and catch many a sore blow, no, though you bee foiled and wounded ; because you have an valiant Captain *Christ Jesus*, your Saviour : who hath alreadie himselfe gotten the *victorie* for you, and who will not shrinke one foot from you, untill such time as you also have gotten the *victorie*.

victorie. For in all these things we are more than Conquerors through him that loved us. And that you may have the more courage to fight this Field without fainting, understand thus much, that all the faithful doe joyne hands with you to fight out this Battell, with WOR

Rom.8.37.

All the
faithfull
doe fight
one and
the same
Battell.

The holy Apostle Paul had received a great measure of Sanctification, above many thousands of Gods Children: yet could not he get the full mastery over sinne, but that full force against his will to his hearts griefe he fell into it. Therefore with sorrow of soule, hee complaines in the seventh Chapter to the Ro-

Rom. 7. 19.

Paul

sought a
bloudie
field with
sinne.

Vers. 24.

Romans, That the good
which he would bee did not,
but the evill which he would
not, that did bee. And that
it may be well understood,
that this was not onely a
sharpe hot skirmish, for a
short fit, but a set Battell
to continue to the end of
his life, you may reade
how after sundrie and di-
vers grievous complaints
of his owne weakness, and
of the strength of sinne (as
a man that is weary of his
life, for no cause but this
onely that hee could not
leave sinne) hee breakes
out into these words of
great passion, O wretched
man that I am, who shall de-
liver me from the body of
this death? In which speech
hee

hee doth bewray two things: First, that he could not leave sinning, although it was his whole studie, and the onely thing among many, which hee most earnestly desired. Therefore he calleth himselfe a wretched man, because hee carrieth about a bodie of sinne and death. Secondly, that hee had as longing a desire to cease from sin, as any man could have. And therefore hee asketh this question, *Who shall deliver me?*

Now tell me, I beseech you, is it not thus with you? Would you not faine leave sinne if you could, & that with al your heart? are you not wearie of it, and

forc

Paul could not leave sin as hee desired.

The godly would faine leave sin, and so would you with all your heart.

son grieved for it? Must it not needs be thus, because you complain so greatly, you cannot leave sinne? You sinne indeed, but not willingly, now of set purpose; you delight not in any sinne, as the ungodly, of whom Salomon speaketh, *Whiche enjoyeth doinge evill, and delighteth the frowndes of the wicked.* Therefore the Prophets protesteth against them, that they have chosen their owne wayes, and their sole delighteth in their abominationes; you draw for sinne unto you with canopies, as the wicked doe, but you are violently drawne by the furie and violence of sin. You burn
not

Pro.2.14.

Essay. 66. 3.
Essay 6.18.
The godly
sinne not,
willingly, as the
wicked.

AS ELOHIM
HATH
SAID

not after iniquitie, to pursue and follow after it, with the enticements thereof. But sinne hunts and pursues you, till you have lost both wind & strength : and so it may bee, you are many times taken prisoner. In which case you are no more to be blamed, than a Souldier, who in Battell is full sore against his will taken Prisoner of his enemy : which thing is most manifest to your own conscience, because when you are taken, and if you perceive it, you beholde your selfe as a man, which is fallen into his enemies hand. For your heart is grieved, & your soule wonderfullly troubled, your sleepe de-

departeth from you, you can eat no meat that doth you good, you take no pleasure in any worldly thing, there is no mirth in you, but you are all heavie and sad. If you will bee in company, where you are provoked to be merrie, you laugh but for compa-
nic : for it is but from the teeth forward.

The godly
study how
to breake
off the fet-
ters of sin.

To be short, so long as you are holden captive of any sinne, you are wearie of your life. Therefore all your studie is how you may breake off the feters of sinne, and be delivered; whereto you apply al your wit, power, cunning and skill : And if through the great goodnessse of God you

you get any advantage to
escape, there was never any
People more glad of a
faire day, or Bird that hath
broken out of the Fow-
lers Net, more joyfull than
you are of so happy deli-
verance. And when you
are delivered, you are ever
afterwards more carefull a
great deale that you fall
not againe into your ene-
mies hand.

Againe, you make not a
trade of sinne, to follow it
daily and houely as the
workers of iniquity, who
follow it as carefullly and
continually as any man
followes his occupation
wherby he must live. But
the trade which you fol-
low, and the way wherein

H you

The wic-
ked doe
trade in
sinne.

Matt. 7. 23.
Psal. 1. 3.

Col.3.2.

It is better with you than you think for, and therefore be thankfull & cheere up your heart in the Lord.

you walke with delight, in the continuall Meditation of the Law of God, with an earnest desire to practise it in your whole conuersation. Your minde and affections are not set upon the Earth, but upon Heaven, and upon thosc things which may bring you to Heaven. Therefore in the true acknowledgement of Gods great Mercie towards you, you may with peace to your soule say with the Apostle Paul in the seventh Chapter to the Romanes, and the five and twentieth Verse, *I thank God through our Lord Iesus Christ, because in my weakness I serve the Law of GOD alwayes in the flesh, that is in*

in that part, which is unregenerate, I serve the Law of sin.

Touching that other point, namely that you fall often, and againe, into that sinne, which you have vowed never to commit againe: for as much as the same is against your will through great infirmite, and not of any set purpose (although I will you in any wise to bee as carefull as may bee therein, and to use all good and holy meane of warching over your affections, and avoiding all riotous occasions, whereby you may be drawne forward into any the least sinne, by Prayer, Fasting, and such like holy exercises, whereby

H 2 you

It is no wonder in this corruption to sin often in the same sin.

All good meane must be used against every sin.

Consider
wisely and
apply with
reverence.

Abraham
fell more
than once
into one
snares.

you may be better strengthened against all assaules of sinne) yet would I not have you to discourage your selfe too much with the consideration thereof. For this you know, that one which walketh in a slippery way, or upon yce, may against his will, yea though he looke never so well to his feete, not only take the first, but the second, and the third fall, yea many falls, notwithstanding he thinketh to set his feete marvellous sure.

Abraham although he was the Father of the faithfull, and for his godlinesse highly commended in the Scripture: yet therewere great weaknesses, yea

first in Egypt to Pharaoh in denying Sarah to be his Wife, Gen. xxi. the twelfth Chapter, and thirteenth Verse. Again, he fell into the selfe-same sorne unto Abimelech, the King of Gerar, Gen. xx. the twenty-eighth Chapter, and second Verse. Sarah also gave her consent both-times, and was partaker of the sinne. *Isaac* their sonne a verie upright holy man, upon the like occasion, so readi-
ly coyned a lie, as if his Father and Mother had not onely by practise, but by precept taught him to lie. I know both what I say, and to whom I speake. For as these Examples and such like, shay not, nor

Gen. 26. 7.

These ex-
amples are
to comfort
such as
would
pave sin,
and not to
encourage
any to live
in sinne.

H 3. ought

ought not to make us bold to runne head-long, or to continue with delight in any sinne great or small; (for then woe unto us) so they serve to comfort us, that wee stand not overmuch amazed at our daily slips in sin. And that your troubled minde may be more effectually supported against the power of this temptation, believe on a most certaine truth, that that man who dislikes and loathes his sinnes before and after he hath committed them, shall never bee condemned for them. The holy Apostle, avoucheth confidently that there is a sinne which is not unto death, which sin

if a man commit and his brother pray for him, it shall bee forgiven him: Consider and ponder his words well, as he himself sets them downe in this manner: *If any man see his brother have a sinne that is not unto death. let him aske, and he shall give him life for them that sinnes not unto death. There is a sin unto death: I say not that those shouldst pray for it. All unrighteousnesse is sinne; there is a sinne not unto death. We know that whosoever is born of God sin not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not: We know that we are of God, and*

*1 Job. 5. 16,
17, 18, 19.*

this whole world lyeth in wickednesse. But we know that the Sonne of God is come, and hath given us a mind to know him which is true : and we are in him that is true, that is, in that his Sonne Iesus Christ : this same is that very God, and that eternall life.

From this place you may clearly gather these comfortable conclusions. First, that there bee some sins which are not deadly, or which shall bee able to condemne such as doe them; that is, such as are so grievous to them that have done them, that they doe not onely pray themselves most fervently for pardon; but others also are earnestly futor

sutor unto the Lord, that he will graciously forgive them. Secondly, that there is a sin unto death which cannot bee pardoned, because it cannot bee repented of ; the sinne against the Holy Ghost : which is an universall malicious wilfull falling away from the knowne Truth of the Gospell, which no elect Child of God can fall into. Thirdly, that although all iniquitie and transgression be comprehended under the name of sinne, and therefore deadly in it selfe, because the wages of sinne is death ; yet may we not therefore despair, because every sinne is not without hope of remedy. Fourthly,

that no sinne is nor can be deadly to those that are made the sons and daughters of God in Christ, by whose Spirit being guided, they are so kept that they cannot be made Vassals and Slaves to serve sin, neither can bee deadly wounded of Satan their enemy. Fifthly, that all the Elect are by speciall priviledge of Gods favour assur'd that they are exempted from the condamnation of the ungodly multitude. Lastly, that every Childe of God must particularly apply to him selfe the general promises made in Christ Jesus concerning everlasting life : feare not therefore, but bee of good courage.

courage : for whereas you have an unfeigned hatred of evill, and a great desire to doe the things that may please God, it is a sure argument you are a true member of Christ ; according to that saying of PAUL: *They which are of the spirit, favour the things which are of the spirit.*

And if Satan object your sins to you, or charge you with them, answer him, that they are all discharged in Christ. And if with his wily and violent temptations, he carry you into any sinne, let him be sure he shall answer it, and not you : it shall bee set on his score at the Day of Judge-

Rom.8.5.

Job.3.3.

Judgement : because he
was the Author of it, and
forced you against your
will as hee did that holy
man *Job*, whom he so fa-
tally tormented; that in
his fury passions, he most
bitterly cursed the day
and time that ever hee was
borne.

Finally, if you fall by
frailty of the flesh, & that
corruption which is glued
so fast to this body of sin,
that it will not be perfectly
divorced in this life ; that
shall perish therefore, but
so, as still you shall have
Christ your affored Advo-
cate and All-Sufficient Sa-
vior. Marke your best ad-
vantage of these things for
your soules comfort : But
keep

keepe your soule diligent-
ly, that you take not any
incouragement hereby to
harbour or nourish the
least affliction, thought, or
motion to any sin though
never so toothsome or
pleasant: for then you un-
do your self for ever. There-
fore stand upon your gard
with all diligence: & then
though you endure many
sharpe brunts and hot skirt-
mishes, yet shall the victo-
rie be most happy and
glorious, with everlasting
triumph. *et cetera.*

Now followeth a sixt
objection concerning hard-
ness of heart. That you
cannot profit by the Word
preached, and therefore
think it were as good or
bet.

affliction
incor-
miser
* at no-
of a man
. fresh sea

The sixt
Objection
concerning
hard-
ness of heart.

Hardness
of heart
will hang
upon us &
haunt us to
the death.

Look well
to your
Armour.

*Si nobis
incedit
tempus*

better not to heare at all,
as to heare to no purpose,
and profit. For hardness
of heart, which is the first
branch of this Objection,
I answer that it is a prin-
pall part of the corrupti-
on of the old man, which
cleaveth fast unto our na-
ture, and is one of our
mortall enemies, which
will haue us unto the
death. For our faith shall
be exercised therewith as
long as wee live in this
World. Therefore our best
remedie is to arm our
selues with the Armour of
Proofe before shearefde,
and to buckle with this
Adversary, whose edge and
courage by little and litle
shall bee abated. And for
your

your encouragement, this I say, that flesh and bloud hath not opened your eies to see this to be a sinne, neither touched your hart with a misliking thereof: for then you might long a-gone have found out this & many other sinnes, when they raigned in you more strongly, and carryed you head-long, without any ref反抗 or misliking, into much euill, to commit sin with great greedynesse. But then you could finde no fault at all with your selfe, say you thought your selfe in as good case as was possible. And no marvell, because you were blinded through the darknesse of your owne understanding and

Bless
Gods
Name,
that now
you see &
grieve for
that sinne
which in
former
times you
neither
saw nor
grieved
for.

Your case
all one
with the
Apostle
Paul.

1973.5.26.

and reason, so as you could
judge the colours. Thus it
was with the holy Apostle
before his Conversion and
Regeneration, as hee testifi-
feth of himselfe when
through the ignorance of
the true understanding of
the Law, hee thought hee
was able to keepe the Law.
I once (saith hee) was alwaies
without the Law: but when
the Commandement came,
sinne revivid: but I dyed:
and the same Command-
ment which was endysned
unto life, was founde to be
an enmity unto death. Yet
such was his blindnesse
when hee was a cruell Per-
secutor of Christ in his
members, hee thought hee
performed acceptable ser-
vicc

vict to God. This hee is
not ashamed to confess in
most evident termes : *I as-
so verily thought in my selfe
that I ought to doe many
contrarie things against the
Name of JESVS of Na-
zaret. Whiche thing also I
did in Ierusalem: for, many
of the Saints I shut up in
Prison, having received au-
thoritie of the High Priests,
and when they were put to
death, I gave my sanction,
etc.*

Now through GODS
goodnesse, for the wel-
fare of your soule, your
eyes which were blind, are
opened to see those things
which you never saw be-
fore, and your heart is
touched with a wonder-
full

Act 26. 9,
10, &c.

Give God
leave, and
hee will
helpe that
which you
cannot.

Psal. 37.14.

A generall
complaint
of the best.

ful misliking of that which
before you loved. Yea, indeed you must needs con-
fesse yowselfe. Soe feele your
hardnesse of heart, but you
cannot helpe nor amend it.
No, but the Lord both can
and will helpe to amend
what soeever is amiss in his
time. In the meane time,
doe what you can, Be pa-
tient, trust the Lord, be
sure, walke upon him, and be
full comforte to thine heart.

Where you say, you
cannot profit by the Word
of God preached, that is
also a generall complaint
of all such as are most
carefull to profit. But your
owne words doe prove
against your selfe, that you
dot profit. For if you pro-
fited

sited nor, how comes it to
pass that you have found
out this fault, that you can-
not profit? It is not the
manner of such as doe not
receive profit by the word
preached, to find fault, but
to please and flatter themselves
most, when they
profit least. Therefore this
is a great Argument and
sound proove of your pro-
fitting, in that you can thus
blame your selfe, that you
do not profit. And it plea-
seth the Lord thus to ex-
cise you and the rest of
his beloved ones, with the
feeling hereof, not to dis-
courage you; but that this
may be as a Whet-stone to
sharpen your stomacke, to
heare with greater consci-

not?

ence,

The com-
plaint of
not profi-
ting is ve-
ry profita-
ble, be-
cause it
makes you
carefull to
profit.

ence, and as a spurre to make you more eager upon the Word when it is preached; that the oftener you heare, you may desir more and more to profit by hearing.

As you
love your
soule take
heed of
this temp-
tation.

But whereas in the end, you throw downe this logge in your owne way, that it were good, not to heare at all; I am to give you speciall warning, as you render the salvation of your own soule, to take heed how you give consent to that temptation, in the least thought of your heart: for it is a strong enchantment of Sathan, to bewitch you withall, and a choise bait to catch your soule in everlasting destru-
ction

tion. He knowes this as well as any man can tell him, that as the Word preached is the only most principall meanes which God hath ordayne, as to beget Faith, Repentance, and all other living Graces needfull to Salvation, so also to arme and strengthen you against the whole battery and force of all his temptations. He knowes also that from thence you daily gather courage against him. Whether it be thus or not, I appeale to your conscience. And if you have found this powerfull worke in your owne soule, then so often as he shall thrust in this temptation, say unto him, Awaye

The De-
vill him-
self hates
preaching
(more
than holy-
water) be-
cause it o-
verthrow-
eth his
kingdome.
Rom. 10.17.

Mat. 4.10.

Sa-

Sathan; for thou labourest
to murther my precious
Soul, by withdrawing me
from the meane of my
Salvation: And remember
These words, where he
faulth. *Master, remember that*
thou wert good. Then hee sheweth
words of diuine life. Add
hereunto that which is written
elsewhere; *All flesh*
is graffe, and all the glory
of man is in the flower of
graffe: the graffe withereth
and the flower falleth
away; but the Word of the
Lord endureth for ever: this
is the Word which is
preached unto you. Let no
enchantment draw you
from this, but holde it fast
to the death.

¶ But how doth life use
this?

this point against you, and with what reason? First, because you doe not feele profit presently. Secondly, because you doe not profit so much as you shoule. Now marke, I beseech you, the Devils craft in reasoning. First, you feele no profit by the Word presently so soone as you heare it preached; therefore you doe not profit at al. You feele no profit presently, therefore you shall never feele profit. You shall see this cunning layd open to your understandinge in a familiar ex ample, after this maner. A sicke man hath Phisick given him to helpe his sicknesse: Hee is not helpe

pre-

The Devils craft
in reason-
ing.

The De-
vils cu-
ning layd
wide open
by sensible
reasons.

presently so soone as he hath taken it: Therefore he shall never have helpe. The Husband-man doth sowe his seed, and cast it into the ground: that it may grow and bring forth fruit: but it groweth not so soone as it is sowne: Therefore it will not grow at any time, neither shall he ever reap any crop of his seed.

Againe, his reasoneth thus against you, you profit not so much as you shoulde, or not always alike: Therefore you profit not at all. This is as if one should reason after this fashion. **¶** One Acre of Corne ground some yeare brings forth five, **¶** tenne, twen-

twenty, or a hundred-fold: But it doth not so everie yecre: Therefore it bringes forth nothing at all. Some yecres an Occupier gaines a hundred pound by his Trade: He gaines not so much every yecre: Therefore he gaines nothing. Thus the Devill reasoneth with you: therefore bee your selfe Judge of his manner of reasoning; and the Lord in mercie give you wisdome, in all things to take heed of his wili-
ness, that you bee not by him any way abusid.

The seventh and last Objection is, concerning evill thoughts, which arise in the minde, wherewith I know, some are not a little trou-

The last
Objection
concerning evill
thoughts.

Jer. 17.9.

The heart
is like a
Bottomless
pit, which
can never
be drawn
dry.

troubled; For comfort of whose weake conscience, which are many times over much grieved, by the con- sideration therof; I answe thus frō the Prophet Ier- my, the seuenenth chap- ter and ninth verse: that the heart is deceitfull, and wicked above all things, who can know it? By which place (if my judgment doe not much abuse me) this one Lesson may be rightly and kindly gathered, that when the best men and women have done their best, to their utmost pow- er, they shall never attaine or come to the perfect and full knowledge of all the corruption and filthiness which is there hatched, & har-

harboured : because it is like to a bottomlesse Pit, which can never be drawn dry. Hereupon I reason thus. If wee shall never in the whole course of our life, come to the thorow and full knowledge of all that venemous poysone, which is deepe rooted in the Dungeon of our understanding and will: how then shall it ever be possible for us to attaine to the perfect reformation of so many disorders, as are here to be found? Again, the Lord himselfe saith, *that a Brach in a garment of the compleat of many boordes will, surely putt, and kee you morally.* If all bee evill by nature, before wee bee

Ephes. 4.24.

regenerate, and borne a
new, by a second birth of
the Spirit, and the Word,
and that continually: then
no marvell if some be
vill, and that continually,
after our regeneration. Be-
cause we bee renewed but
in part, and we have so
on the new man, which
God is created in true Hol-
iness and Righteousness; so
that we shall never cleare
and altogether, out of the
old man with all his drivin-
able lusts, until we put off
flesh; and that by death.

In this one point standeth
a great part of our
Christian war-fare, where
in we are at all times in
seasons to stand upon our
guard, and to watch with

all diligence, in withstanding the evill affections & thoughts of our hearts, which as Peter saith, fight against our soules. For these be such spitefull enemies, as lodge themselves close, even in the Closet of our heart, they eat and drinke with us, they sleepe and wake with us, they ride and goe with us: they goe out and in with us: to bee short, when our other enemies, the World, and the Devill, doe grant us some time of truce, these will afford us no peace; because they sit so neare us, as that evermore they are at hand readie to assault us, both before and behind, and on every side.

This is our taske to our dying day, to fight against our affections which are our deadly foes.

1 Pet. 5. 11. Our mortali and Jordly lusts doe awe us continually.

Faith and
Prayer are
our best
Armour.

Pro.16.32.

A wefull
complaint
against
evill
thoughts.

Therefore we are to the
uttermost of our power
to arme our selves strongly
against them by Faith, by
Prayer, and all other good
and body meanes: That we
may daily get ground on
them, and through God
Grace, over-maister them
in some good measur, to
our everlasting comfort.
The rather because the
Wise man saith; *He that
knows anger, is better than
a mighty man, and he that
rules his evill mind, is
braver than he that wins
a Cittie.*

But even now while
we are speaking of evill
thoughts, there comes
one, with a most lamenta-
ble complaint, saying, O

Sir, I am so troubled this way, as I thinke there was never any Childe of God so grievously tempted. For I have such wicked and blasphemous thoughts, as make my flesh to tremble, and all my bones to shake, yea, they are such as they almost drive mee to despaire, when I thinke upon them. For they strike not at me, but at God himself. They exalt themselves against the Persons of the Trinitie, and some of them against the blessed, and holy Scriptures. What they be in particular, I am ashamed to speake. If you bee ashamed so much as to name them, then I perceive you take

Psal. 66. 18.

It is one thing to have evill thoughts, & another to like of them, and delight in them.

no great liking of them, neither doe you meane to entertaine them. And therefore I answer in few words, they shall not be able to hurt you. *If I regard wickednesse in my heart* (saith the Prophet) *God will not heare me.* Hee doth not say, if there bee any wickednesse at all in my heart, or any thought of wickednesse. (For who can say) *My heart is cleane* but if I regard wickednesse, that is, if I delight in it, or meane to nourish it within mee, then I am sure the Lord will not heare my Prayer, nor shew mee any favour. But as if the Prophet should say, and as I am sure you doe say, That

is farre from mee, to take delight in any such ungodly, and blasphemous thoughts ; yea, I most heartily praise God for his great Mercie, that is so farre from mee, that I am not more grieved for any thing, than for this, that any such thought should come into my minde. And therefore hee and you, and you as well as he, may bee undoubtedly perswaded, the Lord will neither reje^t you, nor your Praiers, which in C H R I S T this Name you shall offer up unto him.

And whereas you thinke it so strange, to have so evil thoughts to arise in your mind ; and that you

I 5 are

and perswaded where there
be no more so tempted beside
your selfe? I answer, upon
mine owne knowledge,
you are therein greatly de-
ceived.

There bee many who
are evan as much troubled
with the same, or with an
evill. And this I dare as-
swinch, that the most god-
ly are not free, but are sub-
iect unto most ungodly
thoughts, although they
yield not unto them.

First, because they as
well as others, doe carrie
with them a cursed cor-
rupt nature, which is the
soot from whence all evill
springeth. O

Secondly, because they
have such an enemy, as
will

The most
godly are
not free
from evill
thoughts
Ro 3.10. &
Psal.51.5.

will not spare to tempt them to the greatest evill: yea, to this them the which there can be no iudicator, namely to curse God as the just and holy man *Job* was tempted. But as that good man withstood the temptation, so did they fight against it every evill minded, and are mercifully preserved. Also

Yer there is one thing more concerning evill thoughts, by which it is that you cannot be rid of them: but that entred anon they come into your mind. To this I am fater, that the sooner you shun them, and the most strongly you resist them; the sooner a great deliverance

shall be
ad or you
live in his
and good
Ad tempted
to curse God,
not in his
heart but
with his
mouth.
Job 17.

being tempted of the De-
vill to fall downe and wor-
ship him, at the same in-
stant, gave him his answer,
saying, *Avoid Sathan*: so
must you give them a pre-
sent answer, and send
them packing to the De-
vill of Hell, from whence
they came, and whither
you are in all haste to re-
turne them. If when you
have done what you can,
you finde your selfe too
weake for them, and that
they bed too hard a great
deale for you, then turne
your Captaine Christ Je-
sus to them, who hath so
fully conquered for you;
as that howsoeuer they
shall assault you continual-
ly, and many times foyle
you

Mat.4.10.

Rom.8.37.

.

Rom.4.35.

.

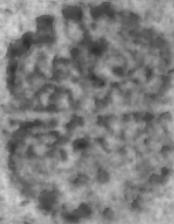
you; yet shall they never
get the full victory over
you; but you in your
Captain shall be more
than a Conquerour over
them, and all the rest of
your deadly Enemies for
C H R I S T will deliver you
to death forever, for ever,
to prison for ever, for ever,
. To which therefore I give
glory forever. Amen. Thus
you have the
pledge of my good will
towards you and many o
ther things which I have not
done, to exclude any grief
or affliction, or comfort,
which you may receive in
greater measure from
your own godly Pastor
(most careful of your
souls) but that you may
more

more highly account of so excellent Graces of God in him : And that whatsoever is wanting in this my poore Treatise, may by him and others be more fully supplied.

FINIS.



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A DIRECTION,
to the farther comfor-
ting of afflicted
Consciences

*He Spirit of God,
by the mouth and
Ministrie of the
Apostle, sayth,*

Whatsoever things are
written afore-time, are
written for our learning,
that we through patient &
comfort of the Scriptures
might have hope, *Rom.*
*15.4. Again, The whole
Scripture is given by inspi-
ration of God, and is pro-
fita-*

fitable to teach, to improve, to correct, and to instruct, that the man of God may be absolute, being made perfect unto all good works; 2 Tim. 3.16.

The due consideration of these places, doth teach us, that the express words of holy Scripture, as they bee recorded in the Books of the Olde and New Testa-
ment, are the stately Form-
erous from whence the
faithfull Ministers of Je-
sus Christ, must draw all
sound, profitable, and ab-
solute instruction and confor-
mation for themselves, and
for Gods people, which de-
pend upon his Ordinance.
Therefore I hold it verie
usefull continually to make
the

the Scriptures with reverence and Prayer: yea, to learne by heart such places as make most for our particular instruction and consolation. For a fit place of Scripture, remembred or alledged in the heat and height of any vehement temptation, is like cold water cast upon the flaming fire, to quell and quench the rage thereof; and an Aqua Composita, or some Quintessence convenient that is fallen into a deadly centre. For this cause I have gathered together some of the most chiose comfortable places of holy Scripture, which are here and there scattered in the former Treatise, with some other of like

A Direction, &c.

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nature, that such as are distressed may more readily turne to them upon any occasion; and by often reading them, become so perfitt, as to have them at their fingers end for their owne comfort, and the benefit of others, according to fit opportunity. For conclusion of my weak endeavours, to ease the distressed Conscience, I have added a sweet gracious Prayer of the holy constant Martyr of Jesus Christ, Master John Bradford, as I found it set downe in one of Master Perkins Works.

AFFLICTIONS
very behoofefull and
profitable unto
Godly.

Behold, blessed is the man
unto whom God cometh: therefore re-
fuse not thou the chasten-
ing of the Almighty.

For he maketh the
wound, and bindeth it up;
he smiteth, and his hands
makewhole.

He shall deliver thee in
six troubles: and in the se-
venth, the evill shall not
touch thee.

Before

Job. 5:12
18,19,

Psal. 119.

67.71.

Pro 3.11.

12.

Ro. 5.3,4,5.

Before I was afflicted,
I went astray : but now I
keepe thy Word.

It is good for me that
I have beene afflicted, that
I may learne thy Statutes.

My Son, refuse not thou
the chastning of the Lord,
neither bee grieved with
his correction.

For the Lord correcteth
him whom he loveth, even
as a Father doth the Child
in whom he delighteth.

We rejoice in tribula-
tions, knowing that tri-
bulation breedeth forth
patience ;

And patience experi-
ence, & Experience Hope :
and Hope maketh not af-
fained, because the love
of God is fised abroad in
our

our hearts, by the Holy Ghost, which is given unto us.

Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, for thy sake are we killed all the day long: we are accounted as sheep for the slaughter.

Nevertheless, in all these things we are more than Conquerors through him that loved us.

For I am persuaded that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come,

Rom.8.35,
36,37,38,
39.

come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

1 Cor. 15.52.

There hath no temptation taken you, but such as appertaineth to man : and God is faithfull which will not suffer you to be tempted above that you are able, but will even give the issue with the temptation, that yee may bee able to beare it.

Heb. 2.16.
17, 18.

It became him, for whom are all things, and by whom are all things, seeing that hee brought many Children unto glorie, that he should conforamate the Prince of their

Sal-

Salvation through afflictions.

10 Wherefore in all things it became him to be made like unto his Brethren, that he might be mercifull, and a faithfull High Priest in things concerning G O D, that hee might make reconciliation for the sinnes of the people.

For in that he suffered, and was tempted, hee is able to succour them that are tempted.

For wee have not an High Priest, which cannot be touched with the feeling of our infirmities, but in all things was tempted like unto us.

Let us therefore goe boldly unto the throne of

K Grace

Heb. 4.15.

16.

Grace that w^e may receve Mercie, and finde Grace to helpe in time of need.

1 Tim. 2.
11,

1 Pet. 1, 3,
4, 5, 6, 7.

It is a true saying: If we be dead with him, we shall live with him.

If w^e suffer, w^e shall also raigne with him.

Blessed bee God, even the Father of our Lord Iesu Christ, which according to his abundant Mercie hath begotten us to gaine unto a lively hope, by the Resurrection of Iesus Christ from the dead.

To an inheritance immortall and undafled, w^e that feareth not away, serued in Heaven for ever. Which w^e kepe by the power of G O D almighty.

Faith unto Salvatiō; which
is prepared to be shewed
in the last time:

Wherin yee abyoyce,
though now for a season
(if need require) yе are in
heaviness, through mani-
fold temptations, which of

That the triall of your
Faith, being much more
precious than Gold that
perisheth (though it be
tried with fire) might be
soundnes yester praise, &
honour and glory, at the
appearing of Jesus Christ.

My brethren, account it
exceeding joy when you
fall into divers temptations.

Knowing that the try-
ing of your Faith bringeth
forth patience.

Blessed is the man that

endureth temptation : for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him.

2 Pet. 2. 9.

The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the Day of Judgement to be punished.

Zach. 13. 9.

I will bring the third part through the fire, and will fine them as the silver is fined, and will try them as gold is tried : they shall call on my Name, & I will hear them : I will say it is my people, and they shall say, the Lord is my God.

Then the Angell of the Lord appeared unto Mo-

ses, in a flame of fire out of the midst of a Bush: and he looked and behold the Bush burned with fire, and the Bush was not consumed.

Affliction is the store and portion of the Lord's elect.

Mesus said unto his Disciples, If any man will follow me, let him forsake himself, and take up his cross and follow me.

We must through many afflictions enter into the Kingdome of Heaven.

I account that the afflictions of this present time, are not worthy of the glory which shall be shewed, unto us.

Mat.16.24.

Ad.14.35.

K 3 If

Heb. 12. 8,
9, 10, 11.

If yee be without con-
dition, wherof all are par-
takers, then are yee Ba-
stards, and not Sonnes.

Moreover, we have had
the Fathers of our bodies,
which corrected us, and
we gave them reverence:
should wee not much re-
ther be in subjection unto
the Father of Spirits, that
we may live?

For they verily for a few
dayes chastised us after
their owne pleasure, but he
chastneth us for our pro-
fit, that wee might be par-
takers of his Holiness.

Now, no chastisement for
the present seemeth to be
joyous, but grievous: but
afterward it bringeth the
quiet fruit of Rightcon-
nessse,

ness, unto them which
are thereby exercised.

As many as I love, I re-
buke and chasten.

Hold ye fast : Exo. 13:10.

*Thy Lord will protect and
support his Children in all
Distresses.*

*There is no bad man
But thou Lord, art a
Buckler for mee : my
glorie, and the lifter up of
my head.*

I laid mee downe and
slept, and rose up againe :
for the Lord sustained me.

I will not be afraid for
ten thousand of the peo-
ple, that should be set mee
round about.

O Lord, arise, helpe me,
my God ; for thou smitest
all mine enemies upon the

K 4 cheeke.

Revel.3:19.

Psal.3:3. 4.
5,6,7,8.

cheek-bone : thou hast broken the teeth of the wicked. 1. 1. 25. VASCHI 24

Salvation belongeth unto the Lord : and thy blessing is upon thy people.

I will lay me downe, and also sleepe in peace : for thou Lord onely makest me dwell in safety. 1. 1. 26. VASCHI 25

Thou didst draw me out of the womb : thou gavest me hope even at my Mothers breasts. 1. 1. 27. VASCHI 26

I was cast upon thee, & ver from the womb : thou art my God from my Mothers belly.

The righteous cry, and the Lord heareth them : & delivereth them out of all their troubles.

The Lord is neare to them

Psal. 43.

Psal. 22.
9, 10.

Psal. 34. 17,
18, 19, 20,
22.

them that are of a contrite heart, and will save such as be afflicted in Spirit.

Great are the troubles of the righteous: but the Lord delivereth him out of them all.

Hee keepeth all his bones: not one of them is broken.

The Lord redeemeth the soules of his Servants: and none that trust in him shall perish.

I have beeue yong, and am old: yet I never saw the righteous forsaken, nor his seed begging bread.

Marke the upright man, and behold the just: for the end of that man is peace.

The Salvation of the
K 5 right-

Psalmy.31.
37,39-40.

righteous men shall be of
the Lord : Hee shall be
their strength in time of
trouble.

For the Lord shall helpe
them, and deliver them
from the wicked, and save
them because they trust in
him.

Psa. 55. 22.

Cast thy burden upon
the Lord, and hee shall
nourish thee : hee shall not
suffer the righteous to fall
for ever.

Who so dwelleth in the
secret of the most High,
shall abide in the shadow
of the Almighty.

For hee shall give his
Angels charge over thee to
keepe thee in all thy waies.

They shall beare thee
in their hands, that thou
hurt

hurt not thy foot against a stone.

Thou shalt walke upon the Lyon and Aspe : the young Lyon, and Dragon shalt thou tredce under feet.

I will lift mine eyes unto the Mountaines, from whence mine helpe shall come.

My helpe commeth from the Lord, which hath made the Heaven and the Earth.

Hee will not suffer thy foot to slip : for hee that keepeth thee will not slumber.

Bchold, hee that keepeth Israel will neither slumber nor sleepe.

The Lord is thy

Psal.121.1,
2,3,4,5,6,
7,8.

per : the Lord is thy shadow at thy right hand.

20 The Sunne shall not smite thee by day, nor the Moone by Night.

The Lord shall preserve thee from all evill : hee shall keepe thy soule.

The Lord shall preserve thy going out, and thy comming in, from henceforth and for ever.

But now thus saith the Lord, that created thee, O Iacob, and hee that formed thee, O Israel, fear not : for I have redeemed thee : I have called thee by thy Name, thou art mine.

21 We are afflicted on every side; yet wee are not in desresse : in pouerrie, but

not

Isay 43.1.

acor.4.8,
9,10,11,
12,13

not overcome of povertie.

We are persecuted, but
not forsaken : cast downe
but perisshion.

Every where we beare
about in our body the dy-
ing of the Lord Jcfus, that
the life of Jcfus might also
be manifest in our bodies.

For wee which live, are
alwaies delivered to death
for Jefus sake, that the life
of Jefus might bee made
manifest in our mortall
fleſh.

Thetefore we faint not:
but though our outward
man perish, yet the inward
is renewed daily.

For our light affliction,
which is but for a moment
causeth unto us a far more
excellent & eternal waight
of glory

God

God will regard the Prayers
of his Servants, and re-
turne agracion i. an-
swering their

Psal. 10. 37.

Lord, thou hast heard
the desire of the
poore: thou prepar'st their
heart: thou bendest thine
care to them.

Psal. 50. 15.

Call upon me in the day
of trouble: so will I deliver
thee, and thou shalt glor-
ifie me.

Psal. 65. 22.

Because thou hearest the
Prayer, unto thee shall all
flesh come.

Psal. 91. 15.
16.

He shall call upon me,
and I will heare him: I will
bee with him in trouble:
I will deliver him and glo-
rifie him.

With long life will I sa-
tisfie

tisise him, and shew him
my salvation.

The Lord is nere to all
that call upon him: yea to
all that call upon him in
truth.

He will fulfill the desire
of them that feare him: he
will also heare their cry, &
will save them.

Yea, before they call I
will answer, and whiles
they speake I will heare.

Aske, and it shall bee
given you: seeke and you
shall finde: knocke, and it
shall be opened unto you.

For whosoever asketh,
receiveth: and he that see-
keth findeth: and to him
that knocketh, it shall bee
opened.

For what man is there

Psal 145.
18,19.

Isay 65.24.

Mat. 7.7,8,
9,10.11.

among you, which if his Sonne aske him Bread, would give him a Stone? Or if hee aske a Fish, will he give him a Serpent?

If yee then which are evill, can give to your children good gifts, how much more shall your Father, which is in Heaven, give good things to them that aske him?

Mat. 7.11.22.

Whosoever yee shall aske in Prayer, if yee believe yee shall receive it.

Rom. 10.13

Whosoever shall call upon the Name of the Lord shall be saved.

1 John 5.

14.15.

This is the assurance that we have in him, that if wee aske any thing according to his will, he heareth us.

And

And if we know that he heareth us whatsoever wee aske, wee know that wee have the Petitions that wee have desired of him.

Likewise, the Spirit helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it selfe maketh request for us, with sighes which cannot be expressed.

But hee that searcheth the hearts knoweth what is the meaning of the Spirit: for hee maketh request for the Saints according to the will of God.

Also we know, that all things worke together for the best unto them that love God, even to them whom

Rom.8.16,
27,28.

whom bed bath called of purpose.

God will perfet the works
of his own grace
all his Chil-

liden. I

Thou art my Servant:
I have chosen thee,
and not cast thee away.

Fear thee not, for I am
with thee: be not afraid,
for I am thy God: I will
strengthen thee, and helpe
thee, and sustayne thee
with the right hand of my
Justice.

For I the Lord thy God
will hold thy right hand,
saying unto thee, Fear
not, I will helpe thee.

Fear not, thou Worke

Jacob,

Jacob, and yee man of Israell I will helpe thee, saith the Lord thy Redeemer, the holy one of Israell.

Rejoyce O Heavens: and be joyfull O Earth: burst forth into praise: O yee Mountaines: for God hath comforted his people, and will have mercie on his afflicted.

But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

Can a woman forget her Childe, and not have compassion on the Son of her wombe ? though they should forget, yet will not I forsake thee.

Behold, I haue graven thee upon the palme of mine hands: thy walls are ever in my sight. For

Esay.49.13
14,15,16.

Essay 54. 7,
8, 9, 10.

For a little while I have forsaken thee : but with great compassion will I gather thee.

For a moment in mine anger I hid my face from thee for a little season : but with everlasting Mercie have I had compassion on thee, saith the Lord thy Redeemer.

For this is unto me as the waters of Noah : for as I have sworne that the waters of Noah should no more goe over the Earth : so have I sworne, that I would not bee angry with thee, nor rebuke thee.

For the Mountaines shall remove, and the Hills shall fall downe : but my Mercie shall not depart from thee,

thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee.

Forasmuch as he loved his owne which were in the VVorld, unto the end he loved them.

For the gifts and calling so God, are without Repentance.

God is faithful, by whom yee are called unto the fellowship of his Sonne Jesus Christ our Lord.

Faithfull is hee which hath called you, which will also doe it.

Every good giving, and every perfect gift is from above, and commeth downe from the Father of Lights, with whom is no

John 13. 1.

Rom. 11. 39.

1 Cor. 1. 9.

1 Thes. 5. 23.

James 1. 17.

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Conformable Texts.

variableness, neither shadowing by turning.

*Every repentant Sinner shall
be pardoned.*

*Psal. 32.
3,2,5.*

Blessed is he whose wickedness is forgi-
ven, and whose sin is co-
vered.

*Blessed is the man to
whom the Lord imputeth
not iniquitie, and in whose
Spirit there is no guile.*

I acknowledged my sin
unto thee, neither did I
mine iniquitie : for I
thought, I will confess
against my selfe my wie-
kendness, unto the Lord,
and thou forgavest the po-
nishment of my sinne.

*Psal. 103.2,
3,8,9,10,
11,12,13,
14.*

*My soule praise thou the
Lord, and forget not all
his benefits.* which

Which forgiveth all thine
iniquities, and healeth all
thine infirmities.

The Lord is full of Com-
passion and Mercie, slow
to anger, and of great
kindness. *John 3:13, 14.*

He will not alway chide,
neither keepeth his anger
forever.

He hath not dealt with
us after our sinnes, nor re-
warded us after our iniqui-
ties.

For as high as the Hea-
ven is above the Earth, so
great is his mercie toward
them that feare him.

As farre as the Earth is
from the West, so far hath
hee removed our sinnes
from us.

As a Father hath com-
passion

Comfortable Texts

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passion on his Children: so
hath the Lord compassion
on them that fear him.

For he knoweth whereof
we bee made; hee remon-
breth we are but dust.

He that hideth his sins
shall not prosper: but hee
that confesseth and forsak-
keth them shall have mer-
cye.

Wash you, make you
cleane: take away the cvill
of your workes from be-
fore mine eyes: cease to do
cvill, learne to doe well.

Come now, and let us
reason together, saith the
Lord; though your sinnes
were as Crimson, they
shall bee made white as
Snow, though they were
red like Scarlet, they shall
be

Pro. 18. 13.

Ezay. 3. 1.
16, 17, 18.

bee white as Wooll.

Comfort yee, comfort
yee my people, will your
God say : speake comfor-
tably to Jerusalem, and cry
unto her that her warfare
is accomplished, that her
iniquity is pardoned, for
shee hath received of the
Lords hand double for all
her sinnes.

Essay 43.

1,30

Let the wicked forsake
his wayes, and the unright-
eous his owne imaginati-
ons, and turne unto the
Lord, and hee will have
mercy upon him, and to
our God, for hee is ready
to forgive.

Essay 55.7.

To him will I looke, e-
uen to him that is poore
and of a contrite spirit, and
trembleth at my words.

Essay 66. 2.

L

O

Conformable Texts,

Ier. 3.12.

O yee disobedient children returne, and I will heale your rebellions: behold wee come unto thee, for thou art the Lord our God.

And the Lord said unto me, Goe thorow the mids of the City, even through the midst of Jerusalem, and set a marke upon the foreheads of them that mourn and cry, for all the abominations that be done in the midst thereof, Ezekiel 9.

Verse 4

If the wicked will returne from all his sins that hee hath committed, and keepe all my Statutes and doe that which is lawfull and right, bee shall surely live, and shall not die.

Ezek 18.
21.22.

All

All his transgressions that
hee hath committed, they
shall not bee mentioned
unto him:but in his Righ-
teousnesse that hee hath
done, he shall live.

Cast away all your trans-
gressions whereby ye have
transgressed; & make you
a new heart, and a new
spirit: for why shall yee
die, O 'house of Israel?

For I desire not the death
of him that dyeth, saith
the L O R D G O D:cause
therefore one another to
returne, and live ye.

O Israel returne unto
the Lord thy God:for thou
hast fallen by thine iniqui-
tie.

Hos.14.2,3.

Take unto you words,
and turne to the L O R D

L 2 and

and say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

Mat. 11.28

Come unto me all ye
that are weary, and laden:
and I will ease you.

1 Tim. 1.
15, 16.

This is a true saying, &
by all meanes worthy to
bee received, that Jesus
Christ came into the
world to save Sinners, of
whom I am the chiefe.

Notwithstanding, for this cause I was received to Mercy, that Jesus Christ should first shew on me all long-suffering, unto the ensample of them, which shall in time to come believe in him unto eternal life.

If we acknowledge our sinnes, God is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnesse.

1 Job.1.9.

If any man sinne, wee have an Advocate with the Father, Jesus Christ the Just.

Job.2.1,2.

And he is the reconciliation for our sinnes : and not for ours onely, but also for the sins of the whole World.

Gods Ministers, Physicians
for troubled soules.

IN Dreames and Vis-
ions of the night when
sleepe falleth upon men,
and they sleepe upon their
beds.

Job.32.15.

L ? Then

16.

Then hee openeth the
cares of men, even by
their corrections which he
had sealed,

17.

That hee might cause
man to turne away from
his enterprize, &c.

19.

He is also stricken with
sorrow upon his bed, and
the griefe of his bones is
sore, &c.

32.

So his soule draweth to
the Grave, and his life to
the borders.

23.

There be a Messenger
with him, or an Interpre-
ter one of a thousand, to
declare unto man his righ-
teousnesse,

24.

Then will he haue mercy
upon him, and will say,
Deliver him, that hee goe
not downe into the pit: for

I have received a reconciliation.

Then shall his flesh be as fresh as a childe, and shall returne as in the daies of his youth.

25.

He shall pray unto God, and hee will bee favourable unto him, and he shall see his face with Joy: for hee will render unto man his Righteousnesse.

26.

He looketh upon men, and if one say ; I have sinned and perverted Righteousnesse, and it did not profit me :

27.

He will deliver his soule from going into the pit, & his life shall see the light. Lo, all these things will God worker twice or thrice with a man ;

28.

29.

30.

Esay 50. 4.

Luk. 22. 32.

2 Cor. 1. 3. 4.

That he may turne back
his soule from the pit, to
bee illuminate in the light
of the living:

The Lord God hath gi-
ven mee a tongue of the
learned, that I should
know to minister a word
in time to him that is wea-
rie.

When thou art conve-
ted, strengthen thy Bre-
thren.

Blessed be God, even the
Father of our Lord Jesus
Christ, even the Father of
mercies and the God of
all comfort, which com-
forteth us in all our tribu-
lations, that wee may bee
able to comfort them
which are in any afflicti-
on, by the comfort where-
with

with we our selves are
comforted of God.

God was in Christ, and
reconciled the world to
himself, not imputing
their sinnes unto them, and
hath committed to us the
Word of Reconciliation.

Now then wee are Am-
bassadors for Christ: as
though God did beseech
you through us, wee pray
you in Christ's stead,
that yee bee re-
conciled to
God.

2 Cor. 5.
19, 20.

L5

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A comfortable Prayer for the afflicted.

Lord God &
deare Father
what shall I
say, that feele al things
to bee in manner with
mee as in the wicked?
Blinde is my minde,
crooked is my will, and
perverse concupiscence
is

is in me as a spring of
stinking puddle. O how
faint is my faith in me?
how little is my love to
thee, and thy people?
how great is my selfe-
love? how hard is my
hart? By reason wher-
of I am moved to doubt
of thy goodness toward
me, whether thou art
my mercifull Father,
and whether I bee thy
Childe or no. Indeede,
worthily might I
doubt, if that the ba-
ving

ving of these were the cause, and not the fruit rather of thy Children. The cause why thou art my Father, is thy mercifull Goodnesse, Grace, and Truth in Christ Jesus, which cannot but remaine for ever. In respect whereof thou hast borne mee this good will to bring mee into thy Church by Baptisme, and to accept mee into the number of thy Children, that

that I might bee holie,
faithfull, obedient, and
innocent : and to call
me divers times by the
Ministry of thy word
into thy Kingdome, be-
sides the innumerable
vther benefits alwayes
hitherto powred upon
me. All which thou hast
done of this thy good
will, which thou of
thine own mercy barest
to mee in Christ before
the world was made.
The which thing as
thou

thou requirest straitly
that I should beleieve
without doubting : so
wouldest thou that in
all my needes I should
come unto thee as to a
Father, and make my
mone without mistrust
of being beard in thy
good time, as most shall
make for my comfort.
Loe therefore, to thee
deare Father I come
through thy Sonne our
Lord our Mediator &
Advocate Jesus Christ
who

who sitteth at thy
right hand making in-
tercession for me. I
pray thee of thy great
goodnesse and mercie
in Christ to bee merci-
full to me a sinner, that
I may indeed feele thy
sweete mercie as thy
Childe. The time (Oh
deare Father) I ap-
point not: but I pray
thee, that I may with
hope still expect and
looke for thy helpe. I
hope that as for a little
while

while thou hast left
me; so thou wilt come
and visit me, and that
in thy great mercie,
whereof I have great
need by reason of my
great miserie. Thou
art wont for a little
season in thine anger,
to hide thy face from
them whom thou lo-
vest: 'But surely (O
Redeemer) in eternall
mercies thou wilt shew
thy compassions. For
when thou leavest us,

O

O Lord thou doest not
leave us very long nei-
ther doest thou leave
us to our losse, but to
our lucre and advan-
tage, even that thy ho-
ly Spirit with bigger
portion of thy power
and vertue may ligh-
ten and cheere us, that
the want of feeling of
our sorrow may bee re-
compenced plentifully
with the lively sent of
having thee to our e-
ternall joy: and there-
fore

fore thou swarest that
in thine everlasting
mercy thou wilt have
compassion on us. Of
which thing to the end
we might be most assu-
red, thine Oath is to be
marked: for thou saist:
As I have sworne, that
I will never bring any
more the waters to
drown the world: So
have I sworne, that I
will never more be an-
gry with thee, nor re-
prove thee. The Moun-
taines

taines shall remove, &
the Hilles shall fall
downe: but thy loving
kindnes shall not move,
and the Bond of thy
peace shall not faile
thee. Thus sayest thou,
the Lord our mercifull
Redeemer: deare Fa-
ther, therefore I pray
thee remember even
for thine owne truth
and mercies sake, thy
Promise and everla-
sting Covenant: which
in thy good time I pray
thee

thee write in my hart,
that I may know thee
to be the only God and
Iesus Christ whom thou
hast sent ; that I may
love thee with all my
heart for ever ; that I
may love thy people for
thy sake, that I may be
holy in thy sight thorow
Christ : that I may al-
ways not onely strive
against sinne, but also
overcome the same dai-
ly more & more as thy
Children doe ; above
all

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The Prayer.

all things desiring the
Sanctification of thy
Name, the comming of
thy Kingdome, the do-
ing of thy wil on earth
as it is in heaven, &c.
through Jesus Christ
our Redeemer, Medi-
ator and Advocate,

Amen.



FINIS.

جَاهَتْ بِهِ الْأَنْجَارُ
وَأَنْجَارُ الْأَنْجَارِ
أَنْجَارُ الْأَنْجَارِ